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ABSTRACT

The recognition that knowledge about the Bible is fundamental to understanding western cultural heritage, as well as allusions in literature, music, the fine arts, news media, and entertainment, guided the development of this elective course of study for senior high school students. Test suggestions, objectives, and lesson plans are provided for each of the eight units: (1) Introduction and Historical Background; (2) The Apocrypha; (3) Biography and History As Literature in the New Testament; (4) The Narrative; (5) Poetry in the Bible; (6) Wisdom Literature; (7) Drama--the Book of Job; and (8) Prophetic Literature of the Bible. Lesson plans within these units include goals, readings, and activities. A bibliography plus lists of audiovisual materials, film strips, and transparencies conclude this guide. (JMC)

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THE BIBLE AS LITERATURE

TE 002 338

THE SCHOOL BOARD OF BROWARD COUNTY, FLORIDA
Benjamin C. Willis, Superintendent of Schools

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FOREWORD

One major responsibility of the public schools is that of providing America's youth with a humanistic education. No man, especially a citizen of the Western World, can be so educated without a knowledge of the Bible. Therefore, it is fitting that this course in Bible as literature should be available to senior high school students.

It is recognized that the Bible is primarily a religious book, but it is also recognized that the Bible is fundamental to our secular cultural heritage. Knowledge of the Bible is necessary for students to understand allusions in literature, in music, and in the fine arts, in news media, in entertainment, and in cultured conversation.

Biblical writing encompasses many forms of literature, such as short stories, novels, poetry, biography, songs, and aphorisms. The characters, plots and situations are as varied and interesting as could be found in any other literature. In addition, the lives of the writers themselves provide, in many cases, fascinating insights into human nature, and illustrate how the growth of civilization and of a particular people may be reflected in literature.

For these reasons, a study of the Bible as Literature has a proper place in the school curriculum.

The Division of Curriculum and Teaching
1320 Southwest Fourth Street
Fort Lauderdale, Florida 33312

Revised, 1971

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This course of study was produced in 1964 with the support and guidance of many people. A curriculum writing team worked diligently to compile the original materials. Since then, the materials have been expanded, supplemented and revised, and will continue to be.

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Sue Elston, Typing and Format

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INTRODUCTION

The Bible as Literature is an elective course available to senior high school students in Broward County. It is a course designed for students interested in learning more about the Bible as an important historical and literary document in itself and about its significance for Western culture. The course outline presented here consists of eight units of study intended for one semester's study, but which can be used over the full year if so desired. The course was developed, for the most part, by classroom teachers. Consultant help was made available to this committee of teachers from fellow teachers, county supervisors, and university personnel. Each unit specifies goals, readings, and suggested activities for each day; no unit is so prescriptive as to prevent creative teaching.

OBJECTIVES:

1. To understand the Bible as literature and to appreciate its significance in the development of Western Culture.

2. To recognize that knowledge of the Bible is necessary for a complete educational background as it is the richest source of allusions for Western literature.

3. To realize that the Bible contains a variety of types of literature and that, through the King James Version, it has had a lasting impact on styles in subsequent literature.

4. To appreciate that as a great literary document the Bible has the capacity to enlarge experience and to ennoble the human spirit.

UNIT ONE

INTRODUCTION AND HISTORICAL BACKGROUND

TEXTS:

The Bible: King James Version and Revised Standard Version
The Torah
The Bible Reader
The Bible and the Common Reader, Mary Ellen Chase
The Bible As Literature, Buckner B. Trawick

(Also recommended: The historical and archaeological reference materials listed under the bibliography.)

OBJECTIVES:

To understand the growth and development of the literature of the Bible.

To know the Judeo-Christian narratives and their influence on books, painting, poetry, drama and films.

To know the men and women of the Bible as classical and/or historical figures.

PART ONE: THE EPIC OF ISRAEL

LESSON ONE

OALS: To enjoy the King James version of the Bible for the beauty of its language

To understand the problems of the translation of the Bible

To recognize the characteristic style of the Hebrew writers of the Old Testament

To know the difference between the Old Testament and the New Testament

CTIVITIES: Explain the course objectives and goals. Distribute the following introduction to the course:

> "The Bible is a book which ties the peoples of the world together. We often gain insight into our behavior as human beings when we look at ourselves as portrayed in the experiences of Biblical characters.
>
> The Bible compresses time within its covers and also spans the geography of the world. The Bible is a book of religion, revealing man's eternal search for the meaning of life, death and suffering.
>
> It deals with actual happenings, and in that sense is a book of history; but it is in the same sense an anthology of every conceivable type of literature, including the prayers, songs and stories that were an important part of the lives of the early worshippers of Yahweh (God)." (The Bible Reader)

Discuss "What Is The Bible?" (Use The Bible Reader, XI-XXIV; and Chase, pp. 19-28)

Explain the primary use of the King James Bible for its use of literary allusion and the beauty of its language.

Anticipate the problem students may have with some of the obsolete expressions of the King James English: e.g., begat, knew, wroth, etc. Explain the difficulty of translating Hebrew of the Old Testament into English. (The Bible Reader, pp. 956-975; Essay, Univ. of Nebraska, Rabbi Judah Stampfer.)

Help students to recognize the characteristic style of Hebrew Scripture writers: brevity, omission of details, lack of adjectives and adverbs, use of the question and the understatement. (Chase: pp. 95-118)

Explain the Documentary Theory of Authorship of The Torah. (The Bible Reader, pp. 943-48)

Distinguish between the "Old" Testament and the "New" Testament, and the Jewish preference for use of the terms Scriptures or Tanak instead of the "Old Testament."

LESSON TWO: The Early Narratives

ALS: To know the Judeo-Christian traditions before the time of history.

To recognize the simplicity of the Biblical style of writing.

ADINGS The Bible Reader, pp. 950-55; Genesis 1; 2; 3 (The Creation Stories); Genesis 3, (The Expulsion from Eden); Chase, pp. 109-14; Trawick, pp. 46-50; Genesis 4:1-15, (Cain and Abel); Genesis 6:5, 11-14, 17-22, 7:11-24 (The Flood); Genesis 11:1-9, (Tower of Babel)

TIVITIES: Explain keeping of notebook to students, and importance. Assign list of objects and events to be used as signs and symbols, e. g., the confusion of tongues, the rainbow, etc. Discuss numerology, symbols 7, 40 and others. Distribute Biblical vocabulary sheet. Have students enter sayings, i.e., "Am I my brother's keeper?"

Two students may read aloud the two accounts of creation, King James Version. (See also The Bible Reader, pp. 3-12) Class discuss ideas on authorship, Hebrew concept of God, influence of Genesis on the Arts. (Understanding Genesis, Sarna)

Use recordings: James Weldon Johnson's "The Creation" and "God's Trombones" by Fred Waring.

Discuss objectively the modern debate over the meaning of the terms "original sin" and "the fall of man." (The Bible Reader, pp. 10-12 points out differing viewpoints of Jews, Catholics, Protestants, Mormans, etc.)

Follow the historical thread through these personalities: Adam and Eve; Cain and Abel; Noah and his three sons, Shem, Ham and Japheth.

Student reports on the flood in mythology, archaeology and science. (The Bible Reader, p. 950)

Assign brief comparative essay on The Priestly and Yahwist accounts of Creation as told in Genesis 1 and 2; or on James W. Johnson's version of The Creation as to style, language, concept of God, etc. Define anthropomorphic in relation to Johnson's version.

Explain the changing concepts of God from Elohim to YHVH (Adonai).(The Bible Reader, p.78)

LESSON THREE: Abraham and Sarah; Ishmael and Hagar;
Abraham Offers Isaac; Isaac and Rebekah

GOALS:

To know the stories

To appreciate the psychological conflict stemming from the Sarai-Hagar relationship

To relate the Ismael-Hagar story to the Israelite-Ishmaelite (Bedouins) enmity

To observe God's promise of greatness to the seed of both Abraham's sons

To appreciate the sociological significance of these accounts as a statement of of Jewish nationalities

READINGS:

The Bible, Genesis 16, 21:1-21; 22
Trawick, pp. 51-53
The Bible Reader, pp. 22-38
Special assignment: Have certain students ready to fill in the plot leading to the birth of Isaac.

ACTIVITIES:

Establish circumcision as the primary sign of the covenant between God and Abraham.

Establish the source of psychological conflict in the story of Ishmael and Hagar.

Discuss the lasting social implications of the conflict.

Show the effect of Isaac's birth on the members of the household.

Read the passages containing God's promise to both Isaac and Ishmael of their subsequent greatness.

Establish the story of Abraham's offering of Isaac as an example of Abraham's faith from the Christian viewpoint and explain the Jewish interpretation which sees the nobility of Abraham in what he did by virtue of his faith.

Discuss premise that this parental favoritism influenced the thread of history to the present time in the Israeli-Arab conflict.

LESSON FOUR: Abraham to Moses

GOALS:

To know some of the classic characters of the Bible

To understand the Judeo-Christian Ethic - God's relationship with man

To understand the use of the names Hebrew, Israelite, Children of Israel, Semites and Jews

READINGS:

The Bible; The Bible Reader
God's promise to Abraham, Genesis 12:1-9; 15:1-6; 17:1-9
The Destruction of Sodom and Gomorrah, Genesis 19
God's promise renewed to Isaac, Genesis 26:1-5
Marriage of Isaac and Rebekah, Genesis 24
Promise renewed to Jacob, Genesis 28:12-15; Chase, pp. 51-54; 114-122
Jacob's name changed to Israel, Genesis 32:24-30

ACTIVITIES:

Trace on an outline map the migrations of Abraham and Jacob. (See The Bible Reader, p. 953, "The Patriarchs and Their Background."

Ask several students to read aloud the promise made to Abraham, to Isaac and to Jacob. Note the name changes of Abram, Sarai, and Jacob. Why? (A man's name was considered part of his psychic being. To give him a name was to give him existence. Name changes were involved with changes in his experience.)

Discuss story of Lot and Sodom and Gomorrah. (The Ammonites and the Moabites.) (See The Bible Reader, pp. 32-33)

Compare the accounts of Jacob's twenty years of wandering with that of Ulysses' adventures during the same length of time. (See Chase: Life and Language in the Old Testament.)

Note importance of names of places (The Bible Reader, p. 29)

Call attention to the limits of the language to describe people and places; therefore, their names aided this. (See Life and Language in the Old Testament, pp. 142 ff)

Define from vocabulary: *saga, epic, primogeniture, circumcision, monogany, covenant, bizamy, polygamy, unleavened, anthropormorphic, monotheism, anachronism, progenitor, ecclesiastical, sententious.*

LESSON FIVE: The Story of Joseph

GOALS:

To know the universally famous Biblical legend

To study the psychology of the relationship between Joseph and his brothers

To appreciate the realistic approach used by the author in characterization

To see how the story of Joseph dramatizes the manner in which divine providence realized its purpose through a complex interaction of human motives, historical chance, and natural phenomenon

To appreciate the story as a model short story

READINGS:

The Bible, Genesis 37; 39; 40 and 41
The Bible Reader, pp. 54-61
Chase, pp. 119-121
Trawick, pp. 55-58
Collateral readings: Joseph and His Brothers by Thomas Mann

ACTIVITIES:

Ask the students to establish the relationships of the characters: (a) Joseph and the butler and the baker, (b) Joseph and Potiphar's wife, (c) Joseph and his brothers.

Ask for a realistic description of Joseph and his brothers. Who elicits the most sympathy? Why?

Let the students decide the responsibility of Jacob in the family problem. Did his favoritism toward Joseph cause most of the latter's troubles or not?

Discuss objectively similar problems in current day life of which students may be aware.

Point out that many literary masterpieces make use of dreams, e. g., Julius Caesar, Midsummer Night's Dream, etc.

LESSON SIX: The Reunion of Joseph and His Family

GOALS:

To establish the Joseph stories as part of a saga rather than an epic

To continue the goals of Lesson Two

To appreciate the themes of the story: relationship of the brothers, and the divine purpose of Joseph's life

READINGS:

The Bible, Genesis 41; 42; 43; 44; 45; 46:1-7; 47:1-6
Trawick, pp. 55-58 (Review)
The Bible Reader, pp. 56-70

ACTIVITIES:

Special assignment for students: Prepare a report of time lapsed between Joseph's being sold into slavery and the year of the famine.

Discuss the apparent divine purpose of Joseph's life.

Trace the promotions in Joseph's life in Egypt. (See the Appendix in The Bible Reader.)

Discuss the brothers as reformed or deteriorated characters.

Review the relationship of Joseph and Benjamin.

Let a student describe the reunion of the family.

Point out how this dramatic story has influenced the arts, e. g., Handel's Oratorio Joseph and Israel in Egypt; Marc Chagall's lovely stained glass windows depicting the twelve tribes in the Hebrew University Medical Center near Jerusalem.

LESSON SEVEN: From Egypt to Sinai

GOALS:

To know about Moses, the founder of the Jewish nation, the nation of Israel

To know the origin of the nation of Israel as a slave people and the influence of their humble beginning upon future generations of people throughout the world

To know the Covenant relation between God and the Jewish nation

READINGS:

Bondage in Egypt, Exodus 1:8-22
The birth, call, and commission of Moses, Exodus 2:1-10; 3; 4; 5:2
The Plagues, Exodus 7-10
The Passover, Exodus 12:1-36, 37-51; 13
God's Covenant with Israel, Exodus 19:3-9; 14:5-31; 20:1-17; Deuteronomy 5:1-22
The Bible Reader, pp. 71-110
Establishment of priesthood under Aaron, Exodus 28:1
The Torah - Jewish Publication Society.

ACTIVITIES:

Locate on an outline map: Goshen, Red Sea, Sinai, etc.

Discuss the story of Moses' birth and childhood.

Conduct class discussion on the plagues, using the recommended texts at the back of the guide.

Discuss the term miracle and the different approaches to a better understanding of the term. See pg.81 in The Bible Reader.

Have a student report on the significance of the Jewish Passover, a continual reminder of the Jewish deliverance from bondage.

Note the differences between Noah's Ark, The Ark of the Bulrushes, the Ark of the Lord (also called the Ark of Testimony and the Ark of the Covenant. Halley, pp.129-133.)

Call attention to the oldest piece of literature in the Bible, Exodus 15:1-18, Moses Song of Praise. (Mention book of Job as probably the oldest full length book.)

Compare Moses with other leaders of men. Note he was a law-giver, founder of a new nation, a spiritual guide. (Students may mention Mohammed, Joseph Smith, Brigham Young.

Define unfamiliar or ornate words, e. g., rigour, midwife, obdurate, Baal, scapegoat, peculiar (as used in Exodus 19:5).

ACTIVITIES: (continued) Discuss the keeping of the Passover in the contemporary Jewish home - the ceremony presently called the Seder, which means "order of service." This order of service is contained in the prayer book called a Haggadah. Let students describe the meal which is eaten to commemorate the Passover, and the meaning of each food.

Have students read in class Exodus 20:1-17, The Ten Commandments (also called the Decalogue) and Deuteronomy 5:6-21. Use a variety of texts and translations listed under the bibliography, particularly Sandmel's Tanak (Hebrew Scriptures), for comparison and contrast in understanding how different faiths interpret the Ten Commandments, list them in different order and believe differently as to Divine Revelation of the Commandments and their authority over men.

Read in class Exodus 28:1, the establishment of the priesthood under Aaron.

Assign student report on Baal worship. (Suggest research in Albright's book, The Gods of Canaan.) This report is to be given in Lesson Nine.

Explain Leviticus briefly. (Trawick, pp. 65-66; The Bible Reader, pp. 111-112.) Read Leviticus Chapter 11 to point out the origin of clean and unclean animals and the evolvement of the Kosher laws.

(Audio-Visual Book Company's recording of "Genesis" may be used with these first seven lessons.)

LESSON EIGHT: From the Giving of the Law to the Settlement in Canaan

GOALS:

To know the narrative of the wilderness wandering from the giving of the law and the departure from Mt. Sinai to the entrance into the Land of Canaan under Joshua

To understand the meaning of the term Nazarite

To show the results of the Israelites' disobedience to God

READINGS:

Law of Nazarite - Numbers 6
Appointment of the Seventy Elders - Numbers 11:16
Miriam and Aaron's Rebellion - Numbers 12
Sending of the Spies - Numbers 13:2, 17-33; 14:6-9
Israel Denied Entry into Canaan - Numbers 14:26-35
The Rebellion of Horah - Numbers 16:1-40
Moses' Punishment- Numbers 20:7-12
Balaam and His Ass - Numbers 22-24
Joshua appointed Israel's leader - Numbers 27:18-23
Moses' Death - Deuteronomy 34

ACTIVITIES:

Explain why Numbers is called by its name. (See The Bible Reader, p. 129)

Discuss the establishment of the Nazarite sect and its relationship to later characters e.g., Samson and John the Baptist. (The Bible Reader, p. 132.)

Call attention to "The Most Beautiful Benediction", Numbers 6:22-27.

Compare the wanderings in the wilderness to a "training period." The Wilderness Wanderings are sometimes compared to the later period of Exile. Both experiences seem to point to the fact that going into the desert was a means of suffering in preparation for "living." It was not an ideal, but a necessity. The desert was a place of purification and cleansing. For instance, Hosea also later leads his erring wife into the desert for this purpose. Dr. Shemaryahu Talmon says that this theme is a negative motif all through the Bible. One does not "live" in the desert, he "crosses" it. One takes himself out of his social setting to meet God as an individual. It becomes the "gate toward a new hope", the "desert motif." John the Baptist, Elijah, Jesus and Paul all went into the desert to prepare themselves for their tasks, not to live there.

Discuss various incidents of disobedience and the results.

LESSON NINE: The Settlement in Canaan

GOALS:

To know the narrative of the settlement of the land under Joshua

To know about Joshua as an historical figure

READINGS:

Judgment for unbelief, Numbers 14:26-39
Conquest of Jericho, Joshua 6
Settlement of the Land, Joshua 21:43-45; Trawick, pp. 68-70, 75-59
Chase, pp. 128-130
The Bible Reader, pp. 174-187
Ernest Wright's Near Eastern Studies, Vol. 5

ACTIVITIES:

Explain place of Joshua in continuing the narrative begun in the Torah.

Locate significant divisions of land as occupied by the Twelve Tribes. Teacher should read Martin Noth, Bright, G. E. Wright for information on the tribal allotments; see Bibliography.

Add to list of well-known sayings from the Bible for notebook: "giants in the earth", "a land flowing with milk and honey", etc.

Have students give report on Baal worship previously assigned in Lesson Seven.

Discuss the story of Rahab the Harlot, and her importance to the thread of history.

Continue the story of Achan and Ai and The Battle of Gibeon (Joshua 7-10).

Relate Joshua's song on the Plain of Gibeon to Francis of Assisi's "Canticle of the Sun" and the "Miracle of Fatima."

Assign two students to be ready to tell the stories of Ehud, the left-handed assassin, Judges 3; and of Jepthah the Rash, Judges 11.

ACTIVITIES: (continued)

Explain the use of the word "fable" and relate it to the story of Balaam. Read the story in class. (Numbers 22-24.)

Use Aesop's Fables and relate the talking animals to the story of Balaam. Discuss reasons for human characteristics given to animals.

Tell of Moses' appointment of the spies, their journey and return; and Moses' death.

LESSON TEN: The Trend Toward National Unity

GOALS:

To understand the theocracy of the early Israelites

To know the events leading to the establishment of the monarchy

To relate these events to those involving other peoples living at the same time

READINGS:

Chase, pp. 131-146; Trawick, pp. 80-90; The Bible Reader, pp. 118-203
Deborah, Judges 4; 5
Gideon, Judges 6; 7:1-23; 8:22-23
Samson, Judges 13; 14; 15; 16
Samuel, I Samuel 1; 2; 3; 4; Trawick, pp. 92-93; Chase, pp. 147-151
Other texts listed in Bibliography, especially G. Ernest Wright's Near Eastern Studies, Vol. 5; and Eissefeld's Introduction to the Literature of the Old Testament.

ACTIVITIES:

Define *theocracy and monarchy* and add to vocabulary list.

Define "judge" in the Biblical sense. (See Chase)

Point out the characteristics of this project: (1) the people would turn from God to idols; (2) God would send a neighboring heathen nation as a whip to chastise them; (3) the people would cry to God; (4) God would raise up from their midst one of their own people as a deliverer. There were a total of fifteen of these judges over a period of some 250-400 years. (The length of this period is variously defined.)

Narrate the stories of Ehud, Deborah, Jael and Sisera, and also Jepthah the Rash (the last being pre-assigned.) Pronounce difficult Biblical names.

Explain the terms: epic hero, tragic hero and folk hero. Apply one of these terms to the following: Samson, Macbeth, King Lear, Oedipus.

Review the term Nazarite in relation to Samson's eventual death.

Ask a student to give a special report on Samson Agonistes by Milton.

Discuss with class the authorship of I Samuel and II Samuel and the importance of these books as both history and literature. (See The Bible Reader, p. 209)

Compare Hannah's "Song of Praise" to Mary's "Magnificat."

Continue with the stories of Eli's sons and Samuel's later years.

LESSON ELEVEN: The Kingdom

GOALS:

To know the time of Israel's greatest national glory

To know the Kings: Saul, David and Solomon

READINGS:

Saul, the first king - I Samuel 8:4-10; 9:1-6, 15, 20, 25-26; 10:1-9; 12:1; 15:16-18, 22-23; 18:1-9; 19:8-10; 23:15-18; 28; 31; II Samuel 1:17, 19-27
Trawick, pp. 94-97; Chase, pp. 152-158; 60-62
The Bible Reader, pp. 209-245
W. B. Albright: The Archaeology of Palestine (See Bibliography)
Additional readings: I Samuel 10:17-27; 12:13-16; 15:22-26; 35; 16:1-3; 19:1-10; 20:18-21; 28:3, 6-25

ACTIVITIES:

Identify the Philistines and explain their importance.

Compare the tragedy of Saul with other tragic heroes, Ajax, Oedipus, Macbeth or Hamlet. Read Robert Browning's poem "Saul" with its vivid description of Saul's madness.

Add to list of familiar quotations: "Tell it not in Gath", "How art the mighty fallen in battle", etc.

Study the story of David as the most definitive biography in the Old Testament. Neither Moses nor any other character is treated in such an individual manner.

Read and discuss David's "Lament over Saul and Johathan." Compare with Tennyson's "In Memoriam" and Keats Endymion."

Note exaltation of the king as divine appointment in I Samuel 24:5-10 and II Samuel 1:24.

Assign a report on archaeological findings pertaining to this period. Suggest use of Albright or other texts in Bibliography.

LESSON TWELVE: David and Goliath

GOALS:

To know the kings: Saul, David and Solomon

To know more classic Biblical characters whose names appear frequently in literature, art and other media

To gain at least a limited knowledge of the Philistine-Israelite wars

To know the story of David, a shepherd boy who founded a dynasty

READINGS:

David and Goliath, I Samuel 17:1-58
The Biography of David, Chase, pp. 159-167
David and Goliath, Trawick, pp. 98-99
The Bible Reader, pp. 224-226; 236-245

ACTIVITIES:

For clarification purposes, play the tape of the story of David; or use filmstrip, Parts I and II, King David.

For class discussion and study:

David's ancestry

Ruth and Boaz

Rahab and Salmon

Jesse

David and Samuel

David's and Goliath's weapons

Saul's favor to David and love for him

LESSON THIRTEEN: David and Jonathan

GOALS:

To appreciate the beauty of a true friendship as exemplified by David and Jonathan

To appreciate in Jonathan a devoted friend, a loyal son, and a tragic figure

To see contemporary adventure motifs presented in Biblical literature

READINGS:

David and Jonathan, I Samuel 18:1-4; 19:1-7; 20:1-42; 23:16-18; II Samuel 1:17-27; 4:4; 9:1-13

The Bible Reader, pp. 226-229

ACTIVITIES:

Have students relate those parts of the David and Jonathan story which most appeal to them and explain reason for their choices.

Let students choose which story from David's and Jonathan's lives would make the best television play.

Let class decide whether Jonathan, David, or Saul is the dominant character in this story.

Lead class discussion on Jonathan as a tragic figure; debate question "Is his a tragic flaw or a tragic virtue?"

Relate the Damon and Pythias legend to the friendship of David and Jonathan.

Use Emerson's essay on "Friendship" as basis for ideas or friendship. Discuss: "What is a friend?","What constitutes real friendship?" Have students use concordance where more than one hundred reference to the word friend are listed.

LESSON FOURTEEN: The Kingdom of David

OALS: To understand that Biblical literature, as well as other fine literature, reflects life

To appreciate the irony of the David-Bathsheba story

To understand David's difficult task as king to unite the twelve tribes

EADINGS: II Samuel 5:1-3; 6:2, 14-17; 7:1-17; 8:14-15; 11, 18; I Kings 2:1-4, 10-11
Trawick pp. 97-106; Chase pp. 159-167, 62f
The Bible Reader, pp. 236-245

CTIVITIES: Define the word *irony*. Cite two possible examples of irony in the David-Bathsheba story. (Uriah's refusal to spend the night with Bathsheba; Uriah bearing his own death warrant to Joab.)

Read Nathan's parable, II Samuel 12:1-4 and call attention to the frequent use of this type of teaching by the Old Testament writers, and to its later extensive use by Jesus in his public ministry.

Use Samuel 11, 20-21 to show subtle characterization. Point out that Uriah's refusal to go home to his wife led David to plot his murder; that Bathsheba's infidelity, if discovered, would have required her death; and the possibility that Uriah in not having marital relations with his wife was simply following accepted military customs of the time.

Highlight other events in David's life, and his character.

Paraphrase Nathan's accusation of David, II Samuel 12:1-24; The Death of Absalom, II Samuel 18:9-33

Read Psalm 51 as an example of David's recognition of his own failures - compare to Job's unmerited suffering.

Use map to show the extent of David's kingdom - from Tyre in the North and in the East to the Trans-Jordan areas.

Define: *comely, shekels, greaves, target, assayed, staves, cherubim*

Refer to sayings that are familiar: "Set battle in array"; "Go the way of all the earth."

I Samuel and II Samuel are regarded highly as literature. Ask class to analyze their style. Do their moral values have a bearing on contemporary life?

LESSON FIFTEEN: The Kingdom Under Solomon

GOALS: To recognize allusions in literature to the story of Solomon

To understand the conditions that led to the division of the kingdom and the eventual exile

READINGS: I Kings 1:1-5, 11-40; 2:1-3; 1-34; 3:1-28; 4:7-11
Chase, pp. 64-70; Trawick, pp. 106-110 ff
The Bible Reader, pp. 246-257

ACTIVITIES: Give overview of I Kings and II Kings: first as a scripture according to the Hebrew arrangement and later the division of the Septuagint into two books; second as an historic narrative of the monarchy from the last days of David, about 970 B.C., to the Babylonian captivity, 586 B.C. to 516 B.C.

Explain why Adonijah, David's eldest son, did not assume the throne. (He could not, unless appointed by David the King.)

Compare Solomon and his father, David. Note the limited characterization of Solomon.

Discuss the grandeur and expense of the kingship under Solomon. Point out that the building of the temple gave Solomon an excuse for his ostentatious display of luxury and power.

Discuss the failure of this so-called wise king to maintain his kingdom, allowing it to fall into moral, spiritual and economic bankruptcy.

Ask class to read Chapter 14 in Huckleberry Finn by Mark Twain. Discuss.

For background, have students read National Geographic's December, 1957 issue, "Bringing Old Testament Times to Life."

LESSON SIXTEEN: The Organization of Formal Worship Centers

GOALS: To trace the places of worship from tribal times through the altar, the ark, the tabernacle, the temple, the synagogue, and the church

READINGS: Genesis 8:20; Exodus 25, 26, 27,; 37; 37:1-5; I Kings 5, 6, 8; Exodus 35:11; Nehemiah 8:1; 9:1; Acts 2:47; Acts 7:38; Acts 16:5

ACTIVITIES: Read the given readings to show the development of each type of worship center:

The Altar	The Tabernacle	The Synagogue
The Ark	The Temple	The Church (building)

Suggest research on one of the above for a term project; or a report on The Source by James Michener.

Define the word *church* as used in the New Testament.

Demonstrate by use of pictures contemporary places of worship stemming from these earlier worship centers - a modern synagogue, a Roman Catholic cathedral, a church.

Show the filmstrip The Tabernacle as Described in the Bible (506430). Obtain from Union of American Hebrew Congregations, 838 Fifth Avenue, New York, N. Y. 10021.

LESSON SEVENTEEN: The End of National Unity

GOALS: To know the chronology of the period from the End of the Kingdom to the Exile

To understand the function of the prophets

READINGS: I Kings, 11:1-5, 9-13, 26-32, 40, 42-43; 12:1-5, 14-20;
Trawick, pp. 111-131; Chase , pp. 168-176; The Bible Reader
Introductory notes to the Jerusulem Bible; Sandmel's work on Tanak;
Heschel's work on Prophecy. (See Bibliography)

ACTIVITIES: Define *prophet, concubine, abomination;* add to vocabulary list

Discuss the meaning of prophecy in the Old Testament and the reason for studying the characteristics and elements of prophecy.

Note symbolic language in (1) Rehoboam's response to the people, I Kings 12:10, 14; (2) Jezebel as a prototype of the "wicked" woman. (See Trawick, p. 120)

Explain the function of Elijah and Elisha as pre-literary prophets. (See note in The Bible Reader, p. 263, which explains their importance.) (Much of this material is repeated in the study of "The Prophets" and may be studied only briefly here.)

Discuss the "Miracle" stories about Elijah and Elisha, classified as a unique type of literary form according to some scholars.

LESSON EIGHTEEN: The Exile and the Return

GOALS:

To know the events pertaining to the decline of the two kingdoms as Independent monarchies and the destruction of Jerusalem

To learn of the events that led to the Israelites' return to Jerusalem and the rebuilding of the Temple

READINGS:

Trawick, pp. 136-142; Chase, pp. 70-80; The Bible Reader, pp. 258-282; Ezra 1; 3:8-12; 6:15-18; Jeremiah 52:12-15; Nehemiah 1:1-4; 2:11-20; 6:15-16; 12:27

ACTIVITIES:

Explain the composition and content of I Chronicles and II Chronicles. (See The Bible Reader, pg. 283 and pp. 292-306.

Give the background for the book of Ezra and Nehemiah, using The Bible Reader, Trawick and Chase.

Stress the conditions that led to the exile: Jeroboam, Rehoboam, and a long line of evil kings; constant struggle with idol worship and disobedience of people.

Compare the experiences of these uprooted or displaced people with others whom students will know of: The acadians, the American Indians, enemy aliens during World War II, refugees from Germany during Hitler's purge, Cuban refugees, Mormans, and Mohammed and his followers.

Ask for student reports on Exodus (Leon Uris) emphasizing the Kibbutzim in Israel today.

Assign students to give reports on the four Intertestamental Periods:

The Persian, 430-332 B.C.
The Greek, 331,167 B.C.
The Period of Independence,167-63 B.C.
The Roman, 63,64, B.C.

UNIT TWO

THE APOCRYPHA

TEXTS:

The Bible: King James Version; The New English Bible with the Apocrypha
The Bible and the Common Reader, Mary Ellen Chase
Between the Testaments, W. W. Sloan
The Bible Reader

OBJECTIVES:

To study the Intertestamentary Period

To understand the background of Christianity and its roots in Judaism

To examine the literary and historical value of the Apocryphal books, even though they are not included as a part of Hebrew and most of the Christian scriptures

LESSON ONE: The Apocrypha or Deutero - Canonical Books

GOALS: To understand the meaning of the term *Apocrypha*

To learn what books are included in the Apocrypha

To know the *Pseudepigrapha* and what is included in it

READINGS: Sloan, pp. 149-153
[illegible], pp. 145-156
The Apocrypha
The Bible Reader, pp. 577-581

ACTIVITIES: Define *apocrypha*. (See The Bible Reader and Sloan)

Explain the omission of these books by the Hebrews and others who did not believe them divinely inspired.

List and explain the books of the Pseudepigrapha for students.

Define the importance of the Apocrypha. (See The Bible Reader, p. 580)

Assign a student to demonstrate, using the Douay Version of the Bible, how these books have become a part of that version.

Use mimeo sheets showing the differences and similarities in the different versions of the Bible, and the inclusion and exclusion of the Apocryphal books.

Explain that most of the short stories will be studied in the Short Story Unit.

LESSON TWO: The Period of the Maccabees

GOALS: To know the history and traditions of the Hebrews from 198 B.C. to the birth of Christ

READINGS:
The Bible Reader, p. 616
Between The Testaments, Sloan
Trawick, pp. 145-156
Chase, pp. 305-319
The Apocrypha: I and II Maccabees, Tobit

ACTIVITIES:

Hear reports by students (assigned in Lesson 18) on the four periods of the intertestamentary years.

Have a student report on the Apocryphal section of The Source by James Michener.

Give the background for the Maccabean Revolt: Mattathias the Priest and his seven sons led the revolt for the preservation of their Hebrew religion and traditional beliefs, and not for politcal interest or aspirations.

Use the filmstrip "The Story of Chanukah and Christmas."

Tell the stories of Phineas and the Elephants (See Sloan, p. 45) and of the Jewish mother and her seven sons martyred for refusal to accede to the enemy's commands.

Read and discuss the book of Tobit to show the influence of Persian and other Oriental customs and ideas on Hebrew thinking. Note the weakening influence on the Mosaic law in the lives of the Hebrews at this time. (See the introduction to Tobit in The Bible Reader, p. 582.)

Ask students to compile a list of present-day activities and customs stemming from this era, e. g., giving decent burial to the unfortunate, etc.

Assign written reports on the Dead Sea Scrolls and the Essenes.

LESSON THREE: The Rise of the Jewish Sects

GOALS:

To show the weakening of the Mosaic Law and the Maccabean Revolt and the formation of the various sects

To show the rise of the Pharisees and the Sadducees as the powerful groups of that time

To know about the Zealots and the Essenes, and their influence

READINGS:

The Pharisees, Numbers 15:37-38; 7:31-32, 45-49
Sadducees, I Kings 1:32-45
Sloan, pp. 84-87 and pp. 89-96
The Bible Reader, Appendix 5, pp. 978-981

ACTIVITIES:

Discuss with the class the Sadducees, Pharisees and the Zealots. Be sure to stress their positive traits in light of the negative traits which students may know.

Point out some characteristics of these groups as they relate to the New Testament.

Identify the Essenes. (See Sloan and The Bible Reader)

Note: Mrs. Chandler, one of the writers of this guide, has notes on a course taken in Israel on the Essenes and Qumran and is willing to share them. Contact:

Mrs. Julia Chandler, Stranahan High School
1800 S. W. Fifth Place
Ft. Lauderdale, Florida 33312

LESSON FOUR: The Dead Sea Scrolls

GOALS:

To know the influence and characteristics of the Sect of the Essenes

To understand the relationship of the Essenes to the Dead Sea Scrolls

To examine the influence of the Scrolls on contemporary translations of the Bible

READINGS:

Cross, The Library of Qumran; Yadin, The Dead Sea Scrolls
Glueck, Nelson, Rivers in the Desert; The Bible Reader, pp. 978-981

ACTIVITIES:

Student reports on The Dead Sea Scrolls and the Essenes, assigned in Lesson Two.

Show the following films and follow with class discussion:

"Archaeology and The Living New Testament" (30 min., color)
(Pictures the area made famous by discovery of The Dead Sea Scrolls)

"The Wilderness of Zin" (22 min.)
(Film on the Negev and its people, excavations made by Dr. Nelson Glueck)

Discuss the Negev and its importance in present day political affairs. (See books by Dr. Glueck)

Tell the dramatic story of Masada and of Bar Kochba.
(Use Historical Sites in Israel for pictures and story.)

UNIT THREE

BIOGRAPHY AND HISTORY AS LITERATURE IN THE NEW TESTAMENT

TEXTS:

The Bible: King James Version; The Revised Standard Version
The Bible and the Common Reader, Mary Ellen Chase
The Bible As Literature, New Testament History and Biography, Buckner B. Trawick
The Bible Reader, Abbot, Gilbert, et al
Hebrew Scriptures (Torah)
(Have available the Jerusalem Bible, Catholic)

OBJECTIVES:

To see the direct connection between the Old and the New Testament

To learn the historical background of the New Testament

To read the Gospels as a biographical study of the lives of Jesus, John the Baptist, Paul, the Apostles, and other Biblical characters

To see the New Testament as a source of concepts that have influenced our social behavior and the institutional forms of our society

To study the letters of Paul as important biographical and historical sources

LESSON ONE: Introduction to the New Testament

GOALS: To examine the historical background of the New Testament from the time of the Herods

To understand the political background of the Roman period leading into the Christian era

READINGS: The Bible Reader, pp. 976-977
Matthew 2:2-3; Acts 12:1; Acts 25:13; Matthew 14:1-12
Luke 7:9; Luke 23; 8ff; Mark 6:17-29; II Corinthians 11:32
Trawick

ACTIVITIES: Add to vocabulary *testament, tetrarch, ethnarch, covenant, Messiah, procurator*

Identify the Herods (See Sloan, Chapter II, p. 59; Trawick)

Using a map showing the world empire under the Caesars, point out the territories affected in Jesus' time by:

Philip - Tetrarch of area around Mt. Hermon

Herod Antipas - Tetrarch of Galilee and Perea

Archelaus - Ethnarch of Judea, Samaria and Idumea

Pontias Pilate - Procurator of Judea

Use The Source, by Michener, for further reference to the Herods and this period in general

LESSON TWO: The Synoptic Gospels

GOALS:

To compare the Synoptic Gospels

To study the Gospels as a source of biographical information on the birth, life, and ministry of John The Baptist and the birth and early life of Jesus

To show why Matthew wrote his Gospel and to appreciate it as the most complete of the Synoptic Gospels

To show why Luke wrote his Gospel and to appreciate the literary excellence of this Gospel

READINGS:

Luke 1:1-4; Luke 1:5-80; Matthew 3:1-17; Mark 1:1-15; Luke 2:1-52; Matthew 1:18-25; Matthew 2:1-25;
The Bible Reader, pp. 639-647; 723-753
Chase pp. 332-341; Trawick, pp. 11-12

ACTIVITIES:

Define the word *synoptic* and explain the word *gospel*.

Use authorized sources to explain why the Jews do not accept Jesus as the Christ and contrast the belief of some Christians that the New Testament is a fulfillment of the Old Testament. (See Sandmel's We Jews and Jesus)

Read selected Bible passages in class to illustrate the similarities and differences among the Synoptic Gospels

Similarities:	The Ministry of John the Baptist (Trawick, p. 11) Feeding of the Five Thousand
Differences:	Birth and early life of Jesus Some parables (See Trawick, p. 12; The Bible Reader, p. 647)

Study and discuss teacher-made hand-out charts showing the primary differences in the Gospels as to author's purposes, style and content, or have students design their own charts.

LESSON THREE: The Literary Value of the Synoptic Gospels

GOALS:

To study further the Synoptic Gospels as a historical source for the study of the life and ministry of Jesus

To gain further understanding of the literary value of the Gospel of Luke, as "the most poetic and artistic of the Synoptic Gospels."

To gain understanding of the Gospel of Matthew as a direct link to Jewish tradition and a great influence in the early church

READINGS:

(Same as Lesson Two)

ACTIVITIES:

Conduct class discussion as to the style and content of Luke's version of the Nativity compared to Matthew's and Mark's versions, noticing particularly:

language, vocabulary, construction, grammar and syntax, descriptions and narrative power.

Play the recording of "The Messiah", Handel's Oratorio (the Christmas portion) as an illustration of the influence of Jesus' birth on music and the arts. (See The Bible Reader, p. 648)

Ask students to memorize Matthew 5:3-11, "The Beatitudes." Link these teachings of Jesus to the Old Testament as an illustration of his mastery of the Hebrew scriptures. (See The Bible Reader, pg. 653.)

LESSON FOUR: The Early Life of Jesus

GOALS:

To discover from Jesus' ministry clues to his early childhood years

To compare the Synoptic Gospels as a further study of the life of Jesus

READINGS:

Jesus Hidden Years:
Luke 15:8-10; 11:39; 13:21; 17:35
Brothers and sisters: Mark 6:3; John 7:5; Matthew 13:55-56
Matthew 12:47; Luke 8:19-21
Recreation: Luke 7:31-32; 9:58; Matthew 7:10
Religious training: Luke 10:27
Secular Trade: Matthew 13:55; Mark 6:3
See The Bible Reader, pp. 723-753

ACTIVITIES:

Use Charlton Heston's recording of the New Testament to relate the birth and early life stories of Jesus.

Ask student's to use reading references above which were taken from Jesus' teachings to speculate about Jesus' "hidden years." What do these readings reveal about his personality? Compare the boy Samuel in I Samuel 2:26.

Explain to the class why writers did not include any facts from Jesus' life from the ages of twelve to thirty. (They were concerned with his later life and teachings.)

Read Luke 3:4-44; Matthew 3:13-17 and Mark 1:1-13 for accounts of the baptism and wilderness temptations. Relate to the Talmudic concept of baptism and repentance. (See The Bible Reader, p. 648.)

Read excerpts from "Paradise Regained" by John Milton for his interpretation of Jesus' temptation.

Make special assignments for independent study. (See last pages of this unit.)

LESSON FIVE: The Later Life and Teachings of Jesus

GOALS: To study the life and teachings of Jesus through the "calling" of the Apostles, the miracles, the parables, sayings and sermons.

READINGS: Matthew 5:7; Mark 1:16-20; Luke 8:26-39; Luke 5:18-26; Luke 5:1-11; Mark 2:1-12; Luke 9:12-17; John 2:1-11; Mark 3:13-19; Matthew 9:1-7; John 6:1-14; Matthew 10:1-4; Luke 17:11-19; Luke 15:11-32; Luke 6:13-16; Mark 12:13-17; Mark 5:1-20; Luke 10:30-37; Matthew 5, 6, 7; Luke 6:20-49
The Bible Reader

ACTIVITIES: Add to vocabulary: *apostle, disciple, parable, miracle, sorcerer.*

From assignments made previously, have students point out similarities and differences in the Gospels regarding Jesus' call and his miracles. (Mark 3:13-19; Matthew 10:1-4; Luke 6:13-16)

Assign students to write the name of the Apostles from memory.

Refer to previous discussion on "Miracles" (the plagues and the parting of the Red Sea) and use Halley to point out the four primary types of miracles performed by Jesus. (p. 419) Use the following examples:

Take Up Thy Bed and Walk
Luke 5:17-26; Mark 2:1-12; Matthew 9:1-7

The Coin in the Fish's Mouth
Matthew 17:24-27

Healing of the Demoniac
Mark 5:1-20

Feeding the Five Thousand
Luke 9:12-17; John 6:1-14

The Healing of the Ten Lepers
Luke 17:11-19

Render Unto Caesar
Mark 12:13-17

Changing Water to Wine at the Wedding (First Miracle)
John 2:1-11

Have class read "The Sermon on the Mount" (Matthew, 5-7). Ernest Renan calls the Sermon the "noblest code of ethics ever devised." Discuss Jesus message: to teach the common people about the "Kingdom of God" or the "Kingdom of Heaven" as Matthew calls it. (See The Bible Reader, p. 653, for Hebrew concept.

Point out that two parables which only Luke recorded (The Good Samaritan and The Prodigal Son) are unequaled in dramatic effectiveness and literary perfection. (Chase, p. 340) Discuss the principle of being a good neighbor. (God is For Real, Man, by Carl Burke, may be used.)

Read the parables written only by Matthew. (See Trawick, p. 45)

Explain Luke's purpose in including so many of the parables. (Chase, pp. 340-341)

Compare Matthew 5-7 with Luke 6:20-49; 11:2-4, 9-13, 34-36; 12:22-31, 33-34; 13:24-27; 14:34-35; 16:13, 16. (Use Bible Reader, pp. 653-657 to point out parallel teachings in the Talmud and in Hebrew Scriptures.)

Have students write the Beatitudes in class from memory.

Assign each student to write a short original parable.

Show the film Parable and discuss with class how it is a parable, then re-show it. Let students point out symbolism.

LESSON SIX: The Last Week in the Life of Jesus

GOALS: To compare the Gospel accounts of the Passion, Death and Resurrection of Jesus

To acquaint the students with the influence of the Passion on art, music, and literature, especially literary allusions.

READINGS: Luke 19:45-48; Luke 10:38-42; Luke 9:51; 18:30; Mark 11:15-19; Luke 22:39-53; Matthew 26:17-35; Matthew 26:36-56; John 13:1-38; Luke 15:8-10; Luke 23:6-12; The Bible Reader, pp. 753-757; 697-710; 720-722

In presenting these lessons the teacher should remember that he is teaching as literature and not as religion, or even as history. All points of view must be respected. The Crucifixion and Resurrection Story has great literary appeal and has been greatly influential in the arts, music, etc.

ACTIVITIES: Read and discuss the importance of the following:

The Cleansing of the Temple
Mark 11:19; Luke 19:45-48

The Triumphal Entry
Luke 9:51; 19:28-40

The Last Supper
Matthew 26:17-35; Luke 22:7-34
(See The Bible Reader, pp. 698-699 and relate to the "Holy Grail" Legends

The Garden of Gethsemene
Luke 22:39-53: Matthew 26:36-56
The Bible Reader, p. 701

The Trial Before Herod Antipus
Luke 23:6-12

LESSON SEVEN: The Last Week in The Life of Jesus (continued)

GOALS: To continue the study of the Crucifixion and Resurrection Story

To examine the fourth Gospel, John, as to historical setting, purpose, philosophy, and uniqueness

READINGS: Luke 22-24; Gospel of John; Matthew 26-28; Mark 14-16; The Bible Reader, pp. 708-710; 758-792

ACTIVITIES: Ask the students to read the Crucifixion accounts silently, and the selection from the Bible Reader.

Explain the term "The Seven Last Words of Christ," and discuss the order in which they appear. Teacher should also point out that Christ's words "My God, My God, Why hast Thou forsaken me?" are from his knowledge of the Psalms.

Discuss Christ's seven last statements as inspiration for artists, writers and musicians.

Play the recording "The Seven Last Words", oratorio by Haydn, or "The Seven Last Words" by Gounod.

Show great pieces of art depicting the Crucifixion, e. g., The Pieta by Michaelangelo.

Present the general background for studying the Gospel of John. (See The Bible Reader, pp. 758-792)

LESSON EIGHT: The Acts of the Apostles

GOALS: To read the Acts as a sequel to Luke's gospel

To examine selected incidents from the Acts of the Apostles as the earliest account of the spread of Christianity and to see its value both as history and as a dramatic and significant piece of literature

To see the importance of women as reflected by Luke

To understand the history of the beginning of the church

READINGS: Acts of the Apostles, Chapters 1-12, The Endeavors of Peter; Chase, pp. 335-337; The Bible Reader, pp. 793-828

ACTIVITIES: Hand out work-unit on Acts, to be finished in one week. This can be a teacher-devised study question guide sheet on the history, stories, etc., in Acts.

Discuss the: authorship and sources; date and place of composition; purpose and critical evaluation.

Outline with class organization of the first church along the lines followed by the Essenes. (The Bible Reader, p. 798)

Discuss and analyze the structure of the following stories and their importance to the development of Christianity:

Ananias and Sapphira (Acts 5:1-12)	Peter's deliverance from prison (12:1-19)
Story of Stephen (Acts 6:8-15; 7:1-60)	Simon Magus (8:9-24)
Paul's Background and his Damascus Road Experience, (8:1-4; 9:1-30)	Cornelius, First Gentile Convert, (10:1-4
	Philip and the Eunuch (8:26-39)

Read the dramatic narrative account of Pentecost. (Acts 2, The Bible Reader, p. 795.)

Point out interest in women: Tabitha, Dorcas, Lydia and Priscilla

Add to vocabulary: *simony, eunuch, pentecost, epistle.*

LESSON NINE: The Journeys of Paul

GOALS: To continue the study of Acts as the first history of Christianity

To study the spread of Christianity

READINGS: Same as Lesson Eight
Acts 13-28 - The Endeavors of Paul

ACTIVITIES: Trace Paul's three missionary journeys using a map or transparency, or have four students give illustrated reports of:

First Journey to Cyprus and Asia Minor
Acts 13:1-15:35

Second Journey to Macedonia and Greece
Acts 15:36-18:22

Third Journey to Ephesus and Corinth
Acts 18:23-21:15

Last Journey to Rome as a prisoner
Acts 21:15-28:31

Class discussion of the characters in Paul's accounts and their importance

Study the great speeches and sermons of Paul and Peter:

Peter's sermon at Pentecost
Acts 2:14-36

Paul's speech on Mars Hill
Acts 17:22-31

Assign: Read Philemon (See Chase, pp. 350-367)

LESSON TEN: The Epistles

AL: To examine some of Paul's letters as a study of the spread of Christianity, as superlative pieces of literature, and as a portrait of Paul's life and ministry; also to study other minor but important characters.

ADINGS: Romans 9:14-24; Romans 12; II Thessalonians 3:10-12; Ephesians 4:17-32; Ephesians 6:10-19; I Corinthians 11:22-31; Phillipians 4
The Bible Reader, pp. 828-899

TIVITIES: Identify those epistles thought to be written by Paul and those not ascribed to him.

Read parts of those attributed to Paul and contrast style and content to portions thought to have been written by others.

I Thessalonians 4-5
II Thessalonians 2
Galatians
Collossians
Philemon
Book of Hebrews 7-11
I Timothy and II Timothy (Pastoral Epistles)
Ephesians
Romans (See Bible Reader, p. 829)

Read the following selections to show Paul's

brilliant power of argument (Romans 9:14-24)
scorn of idleness (Romans 12:11; II Thessalonians 3:10-12)
attitudes on Relationships (Ephesians 5:21-33; 6:1-9; Romans Chaters 13, 14, 15:1-7
sense of beauty of language (I Corinthians 13; Ephesians 6:10-18)
intolerance of Evil (Ephesians 4:17-32)
sufferings as an Apostle (II Corinthians 11:22-31)
adherence to Jewish training and background (Romans 9:3-5; II Corinthians 11:21-22; Acts 22:3; The Bible Reader, p. 841)

Assign following reading: James 1; Peter 4; II Peter 1:11; I John; Jude

Ask students to write I Corinthians 13 in their own words.

Continue to urge students' reading The Source for background material of entire era.

LESSON ELEVEN: Continued Study of the Epistles

GOAL: Same as Lesson Ten

READINGS: Galatians 5:1-24; Romans 8; I Corinthians 12; I Corinthians 15; James 1; I Peter 4; II Peter 1:1-11; I John; Jude; The Bible Reader

ACTIVITIES: Read the following excerpts from Paul's letters for information on:

Use of Christian liberty (Galatians 5:1-24)
The Christian's hope (Romans 8)
Spiritual gifts (I Corinthians 12)
The Resurrection (I Corinthians 15)

Read these letters and identify the purpose of each:

James
I Peter
II Peter
I John
II John
III John
Jude
(Consult Bible Reader on each)

Have students portray characters from the Acts and Paul's letters and have class identify characters.

Compare and contrast Paul's life to that of St. Francis of Assisi.

SUGGESTED SPECIAL ASSIGNMENTS

Write an essay relating T. S. Eliot's poem "The Journey of the Magi" to Matthew's account of the Wise Men.

Present a reading of O.Henry's short story "The Gift of the Magi."

Report on "Amahl and the Night Visitors" by Menotti after careful listening.

Write a paragraph comparing Richard Strauss' opera "Salome" with Mark's account of the death of John the Baptist.

Report on Oscar Wilde's drama "Salome."

Play recording of spirituals "Jesus Walked This Lonesome Valley" and "In That Great Gettin' Up Mornin'."

Outline the life of Christ, based on the Synoptic Gospels.

Report on a book by Sholem Asch, Tolstoy, A. J.Cronin or Lloyd C. Douglas.

Compile a list of figures of speech from the Gospel of John.

Write a paper discussing Ernest Renan's statement that "Acts is a new Homer because of epic qualities in conception and literary style."

UNIT FOUR:

THE NARRATIVE

TEXTS:

The Bible:King James Version
The Bible and the Common Reader, Mary Ellen Chase
The Bible As Literature, Buckner B. Trawick
The Bible Reader: A New Interpretation
Jewish Publication Society Edition of The Torah
New English Bible: Revised Standard Version
Hebrew Scriptures
Between the Testaments, W. W. Sloan (for teacher use)
What the Bible Is All About, Henrietta C. Mears

OBJECTIVES:

To study the short story and the novel, each as a specific literary genre presented in the Bible

To see the moral and spiritual values of the stories of the Bible

To study the origin and development of specific stories in Biblical literature; to understand how they were produced out of the lives of the people, and how they illustrate outstanding personalities of the Bible

To see how the Biblical stories relate to the contemporary scene.

NOTE TO INSTRUCTOR: This unit may be used to begin the Second Semester

LESSON ONE: The Short Story

GOAL: To clarify the objectives of Unit Four

ACTIVITIES:

Preview stories to be included in this unit.

Discuss the short story in Biblical literature as to plot, characters, setting, style and structure.

Discuss vocabulary words and pronounce difficult proper names pertinent to the story of Ruth.

Add to vocabulary list: *sheaves, myrrh, dominion, hence.*

LESSON TWO: The Story of Ruth

GOALS: To know the story of Ruth

To relate the moral and spiritual issues of Ruth to contemporary issues

READINGS: The Bible: The Book of Ruth
Chase, pp. 232-236
Trawick, pp. 42-43
The Bible Reader, p. 204

The Book of Ruth is known in the Hebrew as "Megillath Ruth" - The Scroll of Ruth. It is one of the five Scrolls in the Hebrew canon. It is a part of the third major division of Hebrew Scriptures called "Writings." In the Christian translations, the story follows the book of Judges, since its story is placed in the days of the Judges, about 1100 B.C. There is much controversy about the time of the authorship. Some authorities say that it was written much later than the period of the Judges.

The authors of The Bible Reader suggested that some scholars consider the short story to be a "novel" of protest, written much later in protest against Ezra's (and Nehemiah's) rule prohibiting mixed marriage - or about 450 B.C. It was included in the Christian Bible and placed with Judges because of its connection with David's geneology, and thus with that of Jesus.

The story is an idyll, dealing with devotion, duty and fidelity in a setting of simplicity and loveliness. Mary Ellen Chase states that no character is complicated or evil in the action.

Since the unit on poetry follows immediately after this one, point out in Chapter I, Verses 16-17, the parallelism which is the most outstanding Hebraic poetic trait. The story is classified, for literary purposes, as a short story, and should primarily be taught as one.

ACTIVITIES:

Discuss the predefined terms *idyllic* and *pastoral*.

Study briefly the five phases of the story:

1. The return of Naomi and Ruth to Bethlehem-Judah. (Why did Naomi wish to return to Judea? Where do you think Orpah went? What happened to her? Why did Naomi and Elimelech take their family to Moab in the first place?)

2. The meeting of Ruth and Boaz.

3. Naomi's strategem.

4. The marriage of Ruth and Boaz and the re-establishment of Naom.

5. The heralding of Ruth as great-grandmother to David.

Have class consider in greater depth:

1. The three leading characters: Naomi, Ruth and Boaz.

2. What details in the story help one to perceive each character more clearly?

3. Is the central problem in Ruth fidelity, obedience to duty, or a meaning of much deeper significance? Is the writer concerned that God be seen as deeply interested in all men regardless of race color or creed?

Play recording "The Song of Ruth."

Assign: Dramatize the Story of Ruth.

LESSON THREE: The Life and Times of Ruth

GOALS:

To study the idyllic simplicity reflected in the story

To recognize the customs of the time

To observe the author's poetic style

READINGS:

Same as Lesson Two

ACTIVITIES:

Study the story in the light of the terms *idyll* and *pastoral*.

- The simple home life
- The farm labor
- The common courtesies of the laborers

Discuss the customs of the time and locality as presented in the story:

- The gleaners in the harvest fields
- The meal on the harvest floor
- The courtesies of the men toward the women
- The assembly of the elders
- The marriage of the nearest male kin to the widow of a dead relative
- The shoe used as a contractual seal

Use "Maud Muller" by J. G. Whittier and "Ode to A Nightingale" by Keats as a cross-reference.

Assign the Book of Jonah to be read.

LESSON FOUR: Jonah

GOALS:

To know the Biblical legend of Jonah

To appreciate the author's craft in characterization and story telling

To observe the human psychology depicted by the author.

To understand the contemporary social implications of the story

To learn the influence of the story on subsequent literature

READINGS:

The Bible: King James Version; Other versions of the Bible
The Book of Jonah, Chase, pp. 236-240
The Bible Reader, p. 545
Also see Bibliography for other sources of information, e.g., Albright's Archaeology and The Religion of Israel.

Although the story "Jonah and the Whale" (never actually referred to as a "whale" in the story, but rather a "fish") has been the source of many allusions in literature, art and music, it nevertheless remains one of the most controversial books of the Bible. Preoccupation with the trappings (such as the "whale") has almost obscured the central message of Jonah. Here is a story which obviously teaches that God is no respecter of persons and is concerned with all men, even those who have enmity in their hearts. Perhaps not quite so evident an aspect is God's need to use a "Jonah", a stubborn, self-willed man, blind to justice toward his enemy, to carry out his purpose.

In a day when the people of the world are beset with hatred, bigotry and misunderstanding, the story points out that God prefers man's repentence to his destruction, whether he be Jew or Gentile. Jonah can well be the prototype of today's bigot.

Controversy rages over the authorship, historicity, etc. Jonah, son of Amittai, is mentioned in II Kings 14:25, and Jesus makes a reference to him in Matthew 12:39-41, but many scholars consider the story to be an allegory.

or a parable. Some scholars believe the book to have been writte during the Captivity; others that it was composed at a much later date, erhaps the fifth or sixth century B.C. It should be noted that the Hebre version of Jonah does not end in the same manner as the King James versio. In the Hebrew story the sailors offer sacrifice to God in thanksgiving fr calming the sea.

ACTIVITIES:

Relate the story, read it aloud in class, or use a tape.

Discuss the concept of God's relationship with the Jewish people i Jonah's time.

Locate Nineveh (on the Tigris River) and Tarshish; point out Joppa (today called Jaffa) on a Biblical map.

Discuss the characteristics of Jonah:

willful conceited saucy just

Use the following for class discussions:

The casting of lots to find the guilty party who caused the storm.

In what other story is the whale an important figure? (Moby Dick)

Discuss the whale as a symbol of salvation.

Why did Jonah not want to go to Nineveh? (He was reluctant to save people who were carrying off his own people, the Hebrews, as captives.)

How does the reader see Jonah's faith in God's power to save? (He led God and his assignment to go to Nineveh. He would not have fled, ad he believed God could save.)

What does the line "cried every man unto his god" show about the religious beliefs of the sailors? (Each had his own pagan god.)

Where was Jonah while the storm raged? (Sleeping)

What does Jonah's suggestion that they throw him overboard prove about his character? (He was fair-minded, had a strong sense of justice.)

In Chapter 2, Jonah's prayer sounds like which other book of the Bible? (The Psalms)

What reaction did Jonah's preaching have upon the people of Ninevah? (They repented in sackcloth and ashes.)

Why does the author say " And God repented of the evil that He said He would do unto them?" (He wished to show that God is willing to forgive more than to punish, and that He can have a change of heart.)

If Jonah acted so badly, why did God take pity on him by raising the gourd vine? (God wanted to emphasize the lesson which follows.)

Why did God deliberately make Jonah miserable, then by destroying the vine with the worm? (He wanted to point out that just as Jonah is sorry for the gourd, so is God sorry for the Ninevites.)

Who are "those who cannot discern between their right hand and their left hand?" (The children.)

Why does the author add "and also much cattle." (Dumb beasts can do no moral wrong, therefore Jonah should not regret saving them.)

Does Jonah gain your sympathy? Do you find him human? (He is very like all of us in doing what we are asked to do grudgingly, or not at all, is he not?)

Assign a theme comparing Jonah to the Prodigal Son. How are they alike? How are they different?

LESSON FIVE: Daniel

GOALS:

To discover the purpose of the author

To know the illustrious Biblical character, Daniel

To know the famous stories of Belshazzar's feast; Daniel in the Lion's Den; and the Three Young Men, Shadrach, Meshach and Abednego.

READINGS:

The Bible: Daniel, Chapters 3-6
Chase, pp. 294-301
Sloan, pp. 122-125; 127-133; 136-137
The Bible Reader (for teacher only)

The Book of Daniel was the oldest complete Hebrew text in existence until the discovery of the Dead Sea Scrolls in 1947. It is written in two languages: Aramaic, Chapters 2:4-6 through 7:28; and Hebrew for the remainder.

Most authorities believe it to be a series of stories collected during the Maccabean revolt to encourage the Hebrews to remain faithful to God in spite of oppression and persecution. Without doubt, the book has inspired courage to the oppressed of all ages since that time.

There are discrepancies in historical data, i.e., Belshazzar is called the son of Nebucadnezzar, and historical facts aside from Biblical history do not recognize King Darius as he is pictured in Daniel.

Some authorities consider Daniel to be a continuation of the History in I Kings and II Kings; at least Daniel was recognized as canon by the men of the Synagogue which Ezra organized about 450 B.C.

In the short story unit, only chapters 1-6 of Daniel are considered. The remainder falls into what is labeled *apocalyptic*, which literally means the unveiling, or the revelation. It can thus be seen why some believe this book to be a model for Revelation in the New Testament, which is the best Christian use of this Hebrew literary form.

Assign and pronounce vocabulary pertinent to this lesson.

Identify these characters from the Book of Daniel:

Nebuchadnezzar

Belshazzar

Daniel

Daniel

Describe Belshazzar's Feast. (Daniel 5)

Dramatize the King's seeking Daniel in the den of lions. (Daniel 6:16-23)

Relate the conclusion of the story. (Daniel 6:24-28)

LESSON SIX: Short Stories from the Apocrypha

GOALS:

To read the stories of Tobit, Judith, Sussanna and Bel and the Dragon

To review notes on the Apocrypha

To appreciate the dramatic impact and contemporary aspects of the Book of Tobit

To appreciate the classic plot of Susanna and the Book of Judith

To appreciate the contemporary elements of Bel and the Dragon

READINGS:

The Apocrypha: Tobit, Judith, Susanna, and Bel and the Dragon
Chase, pp. 305-314
Sloan, same pages as Lesson Five (teacher use)
The Bible Reader, pp. 577-594

The Book of Tobit is said by some people to fit the category of the novello, rather than the short story, and combines two favorite themes of the ancient literatures - "The Grateful Dead" and "The Dangerous Bride."

Tobit was a righteous man and faithful to God during the exile in Nineveh. He fed the hungry and always saw to it that the poor were given a decent burial. Due to a freakish accident (bird droppings) he became blinded.

In Media, a young woman by the name of Sarah had lost successively seven bridegrooms on their wedding night. The son of Tobit, Tobias, sent for a sum of money in Media which his father had left behind, met and fell in love with Sarah, and with the help of the angel Raphael overcame the power of the jealous demon, Asmodeus, and successfully married Sarah and lived.

The story demonstrates that God's divine providence guides man day by day, and also gives a valuable picture of Judaism during the Diaspora. (The Exile and Dispersion) References are included not only to guardian angels and demon possession but also to tithing (giving at least one tenth of one's income to good causes - Tobit gave threefold) and insight to the eating of kosher foods and ritual cleansing.

Authorship of the Book of Tobit is unknown and the place of writing disputed. It is not clear whether the story was written in Egypt, Palestine or Babylonia, but it is apparent that the story must have been written to encourage the people to remain faithful to the Mosaic Law.

ACTIVITIES:

Discuss the question:

What relation to contemporary life do we see in Tobit? (The modern idea of funeral service could have stemmed from this source.The Present Jewish laws pertaining to eating certain foods received impetus from this story. Also many Christians today believe in guardian angels, as personified by Raphael in this story.)

Have the class read the story of Susanna aloud.

Ask students to list modern day incidents which relate to Susanna. Point out that this story and Bel and the Dragon could be predecessors of the modern detective story. Have students explain. (Means of detection, the guilty party, etc.)

Use "Peter Quince at the Clavier" by Wallace Stevens to demonstrate the need for rich backgrounds in the Bible and in mythological literature to understand the works of such modern writers as Wallace Stevens and T. S. Eliot.

Play Judith Anderson's recording of Judith. Why should this book be labeled a novel rather than a short story? Relate Judith to Jael, Deborah, Esther. What do these women have in common?

List artists who have used the story of Judith. (Arne's Oratorio "Judith, A Sacred Drama;" Michaelangelo's "Judith with the Head of Holofernes" in the Sistine Chapel; and Chaucer's Canterbury Tales.)

LESSON SEVEN: Esther, A Biblical Novel

GOALS:

To understand why the Book of Esther qualifies as a novel rather than a short story

To see that Esther is a story with deep religious significance despite its apparently secular emphasis

To learn the importance of Purim to the Jews, and the reason for the continued popularity of Esther as a heroine

READINGS:

The Book of Esther
Chase, pp. 240-243
Sloan, pp. 127-139
Mears, pp. 159-166
The Bible Reader, pp. 306-316

The book of Esther is one of the five scrolls called *Megilloth* (plural) which were originally preserved on one wooden roller. In the Hebrew Scriptures Esther is one of the books called "Writings" and has become so prominent a book to the Jews that the word *Megillah* (singular) is now used almost exclusively with the Esther scroll.

When the story is read, it has become customary to drown out the name of Haman with noisemakers, catcalls and other means. He has become the prototype of all of Israel's enemies.

The author is unknown, but his purpose must have been much the same as that of the authors of Daniel, Tobit and other books - to encourage and lift up the people in time of persecution and oppression. It is thought that Ahasuerus, the King, could be Xerxes I who ruled Persia in 485-464 B. C.

Even though the name of God is never mentioned in the book, one writer states that, nevertheless, God is on every page. If, as has been suggested, Persian censors would have forbidden the release of this kind of material, it might then be possible that the book was coded so that only the Jews realized that God's providence and guidance are in every move of the story.

ACTIVITIES:

Analyze the author's plot development, the use of sub-plots, time, structure, characterization, changes of setting, delineation, and extensive use of dialogue as illustrative of the reason for classifying Esther as a novel rather than a short story.

Let students find and point out use of foreshadowing.

Discuss the use of irony in the story:

Haman's scheme to wear the fine clothes and obtain the king's honor.

The hanging of Haman on his own gallows.

Let students determine and point out their choice of the climax of the story

Ask for student reaction to the conclusion of the story.

LESSON EIGHT: Esther as Drama

GOAL: To gain deeper understanding of the novel Esther through dramatization

READINGS: Same as Lesson Seven

ACTIVITIES: Present the film Queen Esther. (Cathedral Film, b. & w., 16 mm, 50 min.)

Write and present short skits from the Book of Esther.

UNIT FIVE:

POETRY IN THE BIBLE

TEXTS:

Freehof, Solomon, The Book of Psalms
The Bible, King James Version
The Bible and the Common Reader, Mary Ellen Chase
The Bible As Literature, Buckner Trawick
Eissefeld, Introduction to the Literature of the Old Testament
Sandmel, Hebrew Scriptures: An Introduction to Their Literature and Religious Ideas

OBJECTIVES:

To know the characteristics of Hebrew poetry:

parallelism	frequent use of the question
simplicity	the use of figurative language
	understatement

To appreciate the influence of Hebrew poetry on English and American literature

LESSON ONE: Characteristics of Hebrew Poetry

GOAL: To recognize the most striking feature of Hebrew poetry: parallelism

READINGS:
Chase, Chapter 4
Synonymous parallelism: Song of Deborah, Judges 5
Synthetic parallelism: Psalms 6, 8, 23, 27, 40 and 46
Antithetical parallelism: Psalms 29, 103
Climactic parallelism: Psalms 29, 103
(Others, Psalms 90, 96, 121, 130, 137, 139)
I Samuel 1, Hannah's Song
Poems by two 17th century English poets: George Herbert and Richard Crashaw
William Blake, Pre-Romantic English poet
Edward Taylor, 17th Century American poet
Bible Reader, p. 381

ACTIVITIES: Define parallelism in poetry in its four main forms:

synonymous synthetic antithetical climactic

(See Chase, p. 86-102, and readings listed above)

Use selected readings from the Bible as an example of each form.

Assign individual reading of Chapter 4 in The Bible and the Common Reader, pp. 86-102 .

Use recording of "The Psalms" by Morris Carnovsky to give students opportunity to hear rhythm and balance of the Psalms when read in Hebrew.

LESSON TWO: Characteristics of Hebrew Poetry

GOAL: To see the frequent use of questions and simplicity of diction and construction as a means of securing added rhythm and stress to sentences, variety of style, and suggestions of both pathos and mystery in Hebrew poetry

READINGS: The Question: Psalms 137, 139, 8 and 13; Job 38

ACTIVITIES: Read Psalms 137 and 139 as illustrations of pathos and mystery in a question.

Relate these Psalms to present-day Jews returning to their homeland.

Have students select other examples from the Psalms as illustrations of the use of the question.

Point out melody and rhythm and the pictorial value of single words.

Explain figurative language in Hebrew poetry.

Add to vocabulary: *personification, metaphor, hyperbole, simile, understatement, psalter, iteration.*

Look for figurative language in the Psalms and Song of Songs, and write them down. Designate each figure of speech.

Assign students to paraphrase Psalm 23, omitting all figures of speech.

LESSON THREE: The Hebrews as a People with Vivid Imagination and Deep Emotions

GOAL: To see how figurative language reveals the Hebrew people as concrete and vivid in imagination, sense impressions, and emotions, rather than in abstract thinking

READING: Psalms 23, 141, 91, 92; Song of Songs; Song of Deborah

ACTIVITIES: Students report on assignment in Lesson Two on figurative speech.

Ask some class members to read their paraphrase of Psalm 23. Compare and discuss the different versions.

Read examples of figurative language from The Song of Songs, Chapter 2; Chapter 4:1-4; 5:10-16.

Use the "Song of Deborah" for hyperbole and iteration - Judges 5. (Define these two terms first). Explain that Deborah's Ode may be the oldest poem in the Bible; if not, it runs close to Exodus 15 and Job in this respect.

Write selections or passages from the Psalms or elsewhere as examples that the Hebrew poet drew on his intense concern with the details of daily living for his imagery.

LESSON FOUR: Poetic Understatement as a Characteristic of the Hebrew People

GOAL: To examine the value of understatement as a Hebrew characteristic in poetry

READINGS: Selected Psalms: Psalm 18:33; Psalm 22; Psalm 133; II Samuel 1:19-26

ACTIVITIES: Define understatement.

Have a group reading of II Samuel 1:19-26; Psalm 18:33; Psalm 22; Psalm 122

Use the familiar story of the sacrifice of Isaac in Genesis 22 as an example of understatement in prose.

Find examples of understatement, use of the question, and parallelism in modern English and American poetry such as poems by Herbert Cranshaw, Blake, Taylor, or of Wordsworth, Whitman or Frost.

LESSON FIVE: Hebrew Poetry as an Expression of the People: the Ballad and the Folk Song

GOAL: To understand the Hebrew sense of discipline, their energy and resourcefulness, scorn of weakness and delinquency, and their ability to lose themselves in devotion to God and their Nation

READINGS:
Genesis 4:23-24 - The Song of the Sword (Lamech)
Numbers 21:17-18 - The Song of the Well
Joshua 10:12-14 - Joshua 10:12-14 - Joshua's Song at Gibeon
Exodus 15:1, 3, 5, 8-10, 20 - Song of Moses and Miriam

ACTIVITIES:
Explain what is meant by folk song, and why the term is applied to these songs and hymns. (They were handed down from one generation to another.)

Explain the ballad and its characteristics. The Ballad begins *in medias res* (in the middle) and tells one incident or happening.

Use selected short examples, e. g.:

The Song of the Sword - Genesis 4:23-24
The Song of the Well - Numbers 21:17-18

Assign Numbers 22-24 to be read individually.

Relate Joshua's song to Francis of Assisi's "Canticle of the Sun."

LESSON SIX: Hebrew Poetry as an Expression of the People (continued)

GOAL: Same as Lesson Five

READINGS: Numbers 23:7-10; 23:18-24; 24:3-9; 24:15-19 - Balaam's Oracle
The Bible and the Common Reader, Chase, pp. 264-277 (Chapter 10)

ACTIVITIES: Relate the early English ballads, such as "Barbry Allen" or Kentucky mountain ballads, to the ancient Hebrew songs. How are they alike? How different?

Have four students read the four "Oracles of Balaam." Discuss how they point to the Hebrew quality of racial integrity.

Students may begin to make more critical evaluation of the Biblical writings as poetry. Chase says that some Psalms are of inferior quality. Students may defend or refute this statement.

LESSON SEVEN: The Psalms as an Expression of Devotion to God and Nation

GOAL: To use the songs of praise, procession and "ascent" to show the Hebrew devotion to God and Nation

READINGS:
Psalms 42, 47, 62 and 100 - Processional
Psalms 120-134 - Songs of Ascent
Psalm 136 - "The Great Hallel"
Psalm 150 - The Doxology

ACTIVITIES:

Use Psalms 24 and 107 as a basis for a speech choir.

Relate other selected psalms to these.

Play recordings: "Boston Hymn," by Ralph W. Emerson; and "Recessional by Kipling.

Assign the selection of various psalms which may belong in the following categories:

Penance and contrition
Psalms 6, 25, 32, 38, 51, 102

Elegy
Psalm 44; II Samuel 1:19-26

Vineyard and Harvest
Psalms 65, 104 and 107

Ask for definitions of the following words: *penance, contrition, penitence, elegy, lament*

Read these additional Psalms: 19, 48, 84, 103, '04, 119, 121 and 122

LESSON EIGHT: Hebrew Songs as a Revelation of Their Idealization of Human Behavior and Man's Responsibility

GOAL: To show how the songs of penance and contrition, elegy and lamentation, reveal the Hebrew idealization of human behavior and man's responsibility

READINGS:
Joel 2:21-23; Psalms 22, 51, 55, 137, 139
Isaiah 28:23-29
II Samuel 1:19-26
The Book of Lamentations
II Kings 25:8-9
Jeremiah 52:12-13

ACTIVITIES:

Students share assignments from Lesson Seven with class.

Ask one student to read "A Spring Song" from Joel 2:21-23

Show Millet's painting, The Man With the Hoe, and use Edwin Markham's poem "The Man With the Hoe" as a comparison.

Students read selections from the Psalms on penance, elegy and lamentation.

Discuss selections from Book of Lamentations, Chapters 1; 2:18-19; 3:48-54; also II Samuel 1:19-26, David's lament over Saul and Jonathan.

Refer to several elegies from English and American poets, i.e., Shelley's "Adonais" Tennyson's "In Memoriam."

LESSON NINE: The Song of Songs (Solomon)

GOALS:

To learn that this great collection of love songs is eloquent and intense in its description of human love

To see the background and the atmosphere of the Song as idyllic and pastoral

To examine the possible purposes for the inclusion of this book in the Biblical canon

To become aware of the rich, oriental influences on the Song of Songs

READINGS:

The Song of Songs
The Bible Reader, p. 403

Some scholars consider The Song of Songs as only a love song between a young husband and wife - perhaps King Solomon to whom its authorship is traditionally inscribed. Others consider it to be an allegory of God's love for Israel. It is also considered as an allegorical expression of Christ's love for the Church. Its place in Biblical canon was long debated. Since one of the most frequently used figures of speech in the Bible is that of the marriage relationship to express the fidelity or waywardness of Israel, and later, of Christ's Church, it was left in the Canon. The Song of Songs is the first of the five scrolls of the Megilloth found in the Hebrew "Writings" and is read on Passover.

ACTIVITIES:

Review the terms *idyll* and *pastoral*.

Select and read passages from the Song of Solomon which will exemplify the two terms just mentioned above, e.g., Chapter 4:12-16 and Chapter 8:11-14.

Point out words and images which reflect Egyptian or Persian origin, e.g., Chapter 5:12-16.

Read from "The Rubaiyat of Omar Khayyam" or from Khalil Gibran's "Prophet" for comparison.

Help students to find and enjoy the humorous figures of speech, e.g., Chapter 4:1-4.

Read Chapter 2 of The Song of Songs and point out the great number of plays, novels, hymns, etc., which have come from this one chapter: Rose of Sharon, a character in Grapes of Wrath, the novel by Steinbeck; "The Little Foxes," a drama; and Our Vines Have Tender Grapes, a novel.

Read from Elizabeth Barrett Browning's "Portuguese Sonnets," or play Wagner's "Tristan and Isolde" for comparison of great love themes.

LESSON TEN: Poetry in the New Testament

GOALS:

To trace elements of Old Testament style, language and imagery in New Testament poetry

To understand, from the verse, why Luke's Gospel is sometimes called the most beautiful of all books in any language

To see the influence of New Testament poetry on fine arts

READINGS:

The Magnificat (Luke i:46-55)

ACTIVITIES:

Review the story in Luke I as background for the Song of Mary, "The Magnificat."

Read "The Magnificat" in unison.

Point out similarities to "Hannah's Song" in the Old Testament writings. I Samuel 2:1-10.

Consider and compare the simple monosyllabic words used by Mary to those of Old Testament poetry.

Play recordings of "Ave Maria," first without words, and then with the words added.

LESSON ELEVEN: Poetry in the New Testament (Continued)

GOALS: The same as Lesson Ten

To compare the style of Luke with that of Matthew in the Beatitudes.

READINGS:
Luke 1:68-79 - The Benedictus, The Song of Zacharias
Luke 6:20-23 - The Beatitudes
Matthew 5:3-11

ACTIVITIES:

Read Luke 1:68-79 - The Benedictus

Request a student to give orally the background story of Zacharias and Elizabeth.

Review the Beatitudes as Luke gives them, Luke 6:20-23, and as Matthew presents them, Matthew 5:3-11. How are they alike? How different? Which is more lyrical? Is there evidence that the Beatitudes may be called verse? (They have parallelism.)

LESSON TWELVE: Influence of New Testament Poetry on the Fine Arts

GOAL: See Lessons Ten and Eleven

READINGS: Luke 2:14; 2:29-32
Isaiah 52:7-10

ACTIVITIES: Read Luke 2:14. Have someone tell the background.

Use recordings of Christmas carols and the Christmas portion of "The Messiah" by Handel.

Read Luke 2:29-32 orally.

Use Raphael's Madonna and Child and other great works of art on the same theme.

Assignment: I Corinthians 13 to memorize or paraphrase.

LESSON THIRTEEN: Style, Language and Imagery in the Epistles of Paul

GOALS:

To become aware of the greater beauty of the language of the King James version compared to modern translations by reading Paul's "love letter" to the Corinthians

To become aware of I Corinthians 13 and 15 as superior pieces of literature

To see that even though written as prose, they are poetic in style, language and imagery

To study the influence of New Testament poetry on modern literature, art and music

READINGS:

I Corinthians 13; I Corinthians 15:34-58

ACTIVITIES:

Read I Corinthians 13, using several versions of the Bible.

Ask some of those students who paraphrased I Corinthians 13 for an earlier class to read their work to the class.

Point out that the author uses simple words with great flowing style.

Read from I Corinthians 15: 14-55.

Assign compilation of a list of titles from modern poetry, art and music which show influence of Biblical poetry.

Assign individual student reports on the following themes:

Biblical references, quotations and allusions found in popular magazines
The Bible and the music of Handel
The Psalms and other Biblical verse in modern poetry, e.g., T. S. Eliot, Poe, Shelley, Karl Shapiro, W. H. Auden, etc.

UNIT SIX:

WISDOM LITERATURE

TEXTS: The Bible: King James Version; Other versions of the Scriptures
The Bible Reader
The Bible and the Common Reader, Mary Ellen Chase
The Bible as Literature, Buckner B. Trawick
Other Texts listed in Bibliography

OBJECTIVES: To become familiar with the forms and characteristics of wisdom literature

To read and appreciate selected passages of wisdom literature from the Old and the New Testaments

LESSON ONE: Wisdom Literature

GOAL: To recognize and appreciate wisdom literature

To define the characteristics of wisdom literature

READINGS: See lessons to follow in unit

ACTIVITIES: Learn the following new vocabulary words: *fable, parable, allegory, aphorism, maxim, axiom, exemplum, and heart epic.*

Define these characteristics of wisdom literature:

brief aphoristic, axiomatic sayings

a reflection of Jewish interests and of outside influences on the Jews

Concern with human conduct

an ethical rather than a religious approach.

Refer students to Thrall and Hibbard, A Handbook to Literature, as an excellent reference book for this unit.

Ask students to note and clip for their notebook pictures or stories of animals acting as humans, e.g., Peanuts, Pogo , Dino the Dinosaur.

LESSON TWO: The Fable

GOAL: To learn the use of the fable as illustrative in wisdom literature and its use in the Bible

READINGS:
Judges 9:7-15
II Kings 14:9-14
Numbers 22-24

ACTIVITIES:

Review the content of the Biblical readings for Lesson Two, especially emphsizing correct pronunciation of names involved.

Ask several students to read the assigned Biblical selections aloud.

Review the story of Balaam and the Ass.

Identify the elements in each selection that make it distinctly a fable.

Ask students to tell or act out other well-known fables from Aesop or other fables or our literary heritage.

Secure copies of Thurber's "Fable of the Weaver and the Silkworm" to be read in class. Refer also to Stevenson's "The Frog and the Tadpole." Teacher and students can find and share both ancient and modern Jewish, Hindu, and other fables.

LESSONS THREE, FOUR AND FIVE: The Parable

GOALS:

To gain an understanding of the parable as a distinct form of literature which was used in the Hebrew Scriptures as well as by Jesus

To show the greater variety of subjects presented in the form of parables by Jesus

To discuss the merits of the parable as a form of instruction

READINGS:

Recommended parables for study:

Old Testament:
II Samuel 12:1-14; 14:1-20
Isaiah 5:1-7; 28
Jeremiah 13:12-14; 18:1-12; 19 and 24

New Testament:
Four Types of Mind (Matt. 13:1-23) - Varieties of Human Nature
Mustard Seed - Leaven (Matt. 13:31-32) Growth of the Kingdom
The Corn and the Ear (Mark 4:26-29) - The Principle of Development
The Hidden Treasure - Pearl, (Matt. 13:45-46) - Life's *summum bonum* (highest good)
The Talents (Matt. 25:14-30) - Use or Lose
The Wise and Foolish Virgins (Matt. 25:1-13) - Life's Snap Tests
The Good Samaritan (Luke 10:30-37) Life's Wayside Duties
The Friend at Midnight (Luke 11:5-8) - The friendly Host
Coin, Sheep, Prodigal Son (Luke 15:3-32) - God Finding Lost Folk
The Shrewd Servant (Luke 16:1-13) The Wisdom of the World

ACTIVITIES:

Call attention to the two great parables "The Good Samaritan" and "The Prodigal Son", both in Luke's Gospel.

Discuss each parable assigned to be sure students understand the form and the way in which it instructs.

Make a study of the educational principles Jesus used in dealing with various people. The parable, with its variety and scope, was particularly adaptable to teach all types of personalities. Each parable should be studied in context.

LESSON SIX: Introduction to Allegory

GOAL: To acquire an understanding of allegory as literary form

READINGS: Psalm 8
Ezekiel (The Useless Vine, Chapter 15; The Unfaithful Lover, Chapter 16; The Eagle and the Vine, Chapter 17; The Two Unchaste Sisters, Chapter 23: 24:15-27, Chapters 27-28)

ACTIVITIES: Review the terms: *allegory, metaphor, simile, personification*

Introduce material on the definition of allegory.

Read in class short allegories from Psalms and Ezekiel to explain further the form of the allegory, with specific examples.

Call attention to the fact that one authority (Pfeiffer, in The Books of the Old Testament) says that Ezekiel's pictures are so vivid and natural and the details of the ship in Chapter 27 so true to life that, together with the Odyssey and with Acts 27, it is one of the most important literary sources for our knowledge of ancient navigation.

Have students bring in additional outside reading allegories. One of the best choices is Bunyan's Pilgrim's Progress, because of its clear allegorical elements. For more advanced students, Book I of Spenser's "Faery Queen" is an apt choice.

LESSON SEVEN: Allegorical and Metaphorical Elements in the New Testament

GOALS: To search out allegorical and metaphorical elements in the New Testament, especially in the Book of John

To stimulate student discussion and contributions from outside reading

READINGS: Trawick, pp. 107-108
Creative Religious Literature, Arthur J. Culler
Selected passages from John and from Galatians 4:24-31

Trawick states that John's writing is allegorical to illustrate a truth. Christ's use of many bold metaphors to describe himself and his functions on earth is designated by commentators as the 'I Am' style, characteristic of John's Gospel. "I am the Bread of Life," John 6:35; "I am the Light of the World," John 8:12, etc. (See Trawick, p. 100)

Culler thinks that this gospel forms a bridge between Jewish revelation and Greek philosophy, the point of contact being the Greek doctrine of *Logos*, by which the "divine wisdom or intelligence established contact with this material world of reality." The creative power of the origin of this world was, for Plato, the *nous*, and for Philo, *wisdom*. John identifies Christ with that *Logos*, or Divine Wisdom.

The Gospel of John comes much nearer allegory than the other gospels which nevertheless do include short, pithy sayings. That which stands out most prominently in this gospel, however, is its symbolic or spiritual tendency. John treats Jesus' works and sayings as symbols, a process of spiritualization which is akin to allegory.

ACTIVITIES: Note especially cases of symbolism such as:

Christ as the Logos of the World, John 1:1-16
The Bread of Life, John 6
The Light of the World, John 8:12-20
The Good Shepherd, John 10:1-18
The Vine and the Branches, John 15:1-8; cf. Ezekiel, Chapter 15

Give students time to search the Gospel of John for selections which have metaphorical and allegorical qualities. The following selections may be included:

John 12:35 - Light
John 13:33 - Little Children
John 15:1 - Vine
John 15:2-5 - Branch
John 19:27 - Mother
John 20:15 - Feed My Lambs
John 3:3 - Born
John 3:29 - Bride, bridegroom
John 4:10 - Water

Use Galatians 4:24-31 as an example of allegory in the New Testament.

Students who have been given outside reading may use the end of this period or the beginning of the next day's to give brief reports.

Assignment: The Book of James

LESSON EIGHT: Proverbs

GOALS:

To understand the meaning of the terms *proverbs* and *maxims* as presented in the Book of Proverbs

To recognize that problems today are the same as those of people in ancient days

READINGS:

Book of Proverbs
The Bible and The Common Reader, Chase, pp. 278-285
Hebrew Scriptures, An Introduction to Their Literature and Religious Ideas, Sandmel
Humanistic Values in the Bible, Adar, Zoi
The Bible Reader, pp. 380-381

Present introductory explanations on proverbs and maxims as literary forms. Explain that Proverbs is traditionally ascribed to Solomon, but that modern critics question his authorship since they believe the application of the material to be later than Solomon.

ACTIVITIES:

Have students find some of these themes in Proverbs:

Fear of the Lord
Chastity
Family ties
Wisdom

Outline the Book of Proverbs using the following divisions:

Counsel for young men (Proverbs 1-10)
Counsel for all men (Proverbs 11-20)
Counsel for Kings and Rulers (Proverbs 21-31)

Discuss themes of proverbs and maxims in general, relating sources from modern proverbs that illustrate themes. By these modern examples, show the type of themes common to this aphoristic literature. Use Benjamin Franklin and Ralph Waldo Emerson.

LESSON NINE: Proverbs

GOAL: To study the Book of Proverbs thematically

READINGS:
Book of Proverbs
Chase, pp. 278-285
Also readings for Lesson Eight

ACTIVITIES: Divide students into four groups and have them list themes of their own choice on the board with verses below to illustrate.

Read as many verses from Proverbs as period permits and discuss the following:

Why a verse may be a proverb or a maxim?

Comparisons and contrasts within the theme topics

Lead students through their group work to make discoveries, perceptive conclusions, comparisons and contrasts individually.

Assign God Is For Real, Man, by Burke, for reading as appropriate to the Lesson.

LESSON TEN: James and the Sayings of Jesus as Proverbial

GOAL: To see the aphoristic and proverbial qualities in the Book of James and in selected sayings of Jesus

READINGS:
The Book of James
John 13:1-16
John 15:13
Matthew 5, 6 and 7
The Bible Reader, p. 907

ACTIVITIES: Ask students to select passages showing themes and principles well-known in our present society: James 1:26-27 and James 3:1-18. (Also see below)

Let students present themes of their own selection.

Suggestions:
- Riches soon fade - James 1:9-11
- Respect of persons - James 2:1-9
- Faith without works - James 2:14-26
- The tongue - James 3:1-18
- Earthly passions as the cause of strife - James 4:1-3
- Judge not - James 4:11-12
- Ill-gotten wealth - James 5:1-6
- Patience - James 5:7-11
- Oaths - James 5:12
- Man proposes, God disposes (See Thrall and Hibbard, A Handbook to Literature, under 'proverb' for a comment on this form.)

Select passages from Jesus' words that are aphoristic and have students read in class. Since the Book of James makes so many allusions to the Sermon on the Mount, Matthew 5, 6 and 7, these chapters lend themselves well to a study of this kind.

Review and rewrite the Beatitudes for memorization and to be used in a verse choir. Note the sentence structure, showing the many elements of aphorisms and proverbs.

Read John 13:1-16; John 14; 15:13 as other sayings of Jesus which are aphoristic in nature.

Compare the style and the themes of Proverbs with those of James.

LESSON ELEVEN: Ecclesiastes and Ecclesiasticus: Wisdom of Solomon

GOALS:

To understand devices used in these miscellaneous types and to see the comparisons

To study the themes as unusual elements in Hebrew Literature

To make as many comparisons as possible with related writings up to the modern times

READINGS:

Book of Ecclesiastes
The Man and His World, Koheleth (Jewish Theological Seminary)
The Wisdom of Ecclesiastes (See Bibliography)
The Bible and The Common Reader, Chase, pp. 286-293 (Ecclesiastes) and pp. 315-319 (Ecclesiasticus)
The Bible Reader, pp. 396-402; 595-602; 603-615

The general thesis of Ecclesiastes seems to be: You can't do much about life; it is not as pleasant as some people say, but you can get something from it by being prudent. The 'key' seems to be "under the sun;" this indicates a horizontal look at life. The solution seems to be to live life as best you can. These themes and ideas, however, are more Hellenistic than Hebrew. Greek ideas found in this book are: "The Idea of God," "An Unknown Physical Power," and "The Concept of Chance."

Another theme found in the book is that vanity equals emptiness. Yahweh is never mentioned in the book, but fate and the many uses of chance, lot, determined view, labor and toil. A time for everything is emphasized, and the young man is advised to enjoy life, which is a most unusual view for Hebrew literature.

ACTIVITIES:

Discuss the themes found in Ecclesiastes. Allow students to lead the direction of discussion, using selected passages from Ecclesiasticus and The Wisdom of Solomon.

In Ecclesiastes, note especially:

Chapter 12 - Figures of Speech
Chapter 1 - "Vanity of Vanities"
Chapter 3, verse 1 - the phrasing "A time to..."
Chapter 7, Verse 1 - "A Good Name..."
Chapter 7, Verse 11 - reference to wisdom

List literary devices found in the Book of Ecclesiastes and give examples of proverbs, aphorisms, etc., found, with text.

Play the American Bible Society's recording of Ecclesiastes, or use Caedmon's recording of Ecclesiastes (#00437) with James Mason as reader.

Relate the philosophy of Ecclesiastes to "The Rubaiyat of Omar Khayyam."

Use The Interpreter's Dictionary of the Bible for background on Ecclesiasticus from the Apocrypha (also called The Wisdom of Sirach). This book has much in common with the Proverbs and could almost have been a model for the author. (See Chase, pp. 315-319).

Use the article from The Interpreter's Dictionary of the Bible on "The Wisdom of Solomon" which states "unlike Proverbs and Ecclesiastes, it is not composed in short gnomic utterances, but is fluid and varied in style."

Assign The Book of Job to be read

UNIT SEVEN

THE BOOK OF JOB - DRAMA

TEXTS:

The Bible: King James Version; Other versions
The Bible and The Common Reader, Mary Ellen Chase
The Bible As Literature, Buckner B. Trawick
The Bible Reader
See Bibliography for other references

OBJECTIVES:

To examine the structure and form of the Book of Job

To appreciate the literary excellence of the Book of Job

To consider the story of Job as an example of a profound and universal theme

LESSON ONE: Introduction to the Book of Job

GOALS:

To learn the Book of Job is structured into a prologue, argument and epilogue

To know the characters involved in this dramatic dialogue

READINGS:

Job 1-14; and 42:7-17
The Bible Reader, pp. 317-318
Chase, pp. 244-247

Authorship of the Book of Job and the time of its writing are both disputed. Most authorities agree that it was composed about the sixth century B.C. Some, however, believe it to be much older. They do agree, however, that this is one of the superlative books of literature, defying classification as to genre. Some call it a spiritual epic, and others a great poetic drama. The writer was a literary genius and its vivid imagery and electric verbs crackle and pop with originality and creativeness. The main theme, universal in its scope, is "Why should good men suffer? If God is good, how can He allow suffering?"

NOTE: There is so much material on Job, and so many cross-references to other works that the teacher should begin preparation for this unit well in advance. Consult the many reference books mentioned in the Bibliography.

ACTIVITIES:

Have students read the prologue and epilogue orally. Explain that these sections constitute a setting for the core of the Book of Job and are thought to contain an old folk tale.

Use Caedmon recording"The Book of Job"(#00432) with Herbert Marshall; or use the filmstrip and accompanying recordings by Cathedral Films, Inc., called "Job, A Spiritual Pilgrim."

Assign Chapters 3-14 for careful reading. Recommend a modern version. Also assign Archibald MacLeish's play, "J.B."

LESSON TWO: The Story of Job

GOALS:

To understand the argument which is the basis of the dialogue in the Book of Job

To see the modern implications of the ancient story of Job

READINGS:

Job 3-14
Chase, pp. 247-253
Other sources in Bibliography

ACTIVITIES:

Have students, taking the parts, read aloud Chapters three through fourteen

Use the specified pages of Chase's book as a basis for discussion of The First Cycle. Discuss Job's state of mind. Ask students to evaluate Job's reaction to his fate in terms of his own times - in relation to modern times. Is he really "patient" as he has been called? How can Job's suffering, testing and search for answers be meaningful to people today?

Read Mary Ellen Chase's statement of the problem of Job (p. 248) and ask students to agree or disagree. Mention other great literary works which deal with the problems of evil and ask students to cite readings of theirs on the subject.

Relate Job to the Faust theme, as used by Goethe, Marlowe and Gounod. Discuss the possibility that this theme could go back to the same folk legend from which Job derived. The difference seems to lie in the fact that in the later Faustian themes a man 'sells' his soul to Satan for a period of seven years in exchange for his heart's desire; while Job, seemingly, is the pawn in a deal between God and Satan. Assign a paper on the Faust theme and its relationship to Job.

Compare Job to Milton's "Paradise Lost,' Dante's "Divine Comedy," Conrad's Heart of Darkness, Wilder's Bridge of San Luis Rey, Aeschylus' "Prometheus Bound" and the Broadway play, "Damn Yankees."

LESSON THREE: Job's Triumphant End

GOALS:

To study the argument and dialogue of this book of the Bible and its triumphant conclusion with Job's reaffirmation of faith

To learn more of the characteristics of the author's style.

READINGS:

Job 29-31; 38-41; 42:2-6
Chase, pp. 253-256
The Bible Reader, p. 337
See Bibliography

ACTIVITIES:

Allow students time to review assigned pages in Chase and in Job:29-31.

Designate students to read Job's *Apologia*, Chapter 29, aloud.

Help students to discover facts about the author of the book from Chapters 38 through 42.

Ask students to summarize with two prose paragraphs the position of Job at the beginning of the argument and the answer of God.

LESSON FOUR: Philosophies of the Characters

GOALS:

To make a more detailed study of the Book

To study the themes and philosophies from the Book of Job

READINGS:

Job 15-28; 32-37
12,000 Students and Their English Teachers - Commission on English, pp. 225-230
The Bible Reader, p. 335
The Voice Out of the Whirlwind, Ralph E. Hone, Editor
"On J.B. and Job," essay by John Ciardi (See Bibliography)

ACTIVITIES:

Assign each of four small groups to study one of the following characters and the philosophy of each, and to prepare a class report:

Eliphaz Bildad Zophar Elihu

After giving students a mimeographed list of parallel readings, allow some to visit the library and search for listings available to the class and report on them to the class. Reference books available may then be examined for traces of the Job story in art, music and literature.

Read the play "J. B." in class. Divide the class into five groups with a chairman for each and ask for a summary of difference in Job and "J. B." for each of the categories which follow:

plot settings in time and place characters and characterization
themes style

Ask each group to share and discuss with the class their findings for each category. (Review again 12,000 Students and Their English Teachers, also the Ciardi essay.)

LESSON FIVE: Values From the Book of Job

GOALS: To understand Job's acceptance of God's will

READINGS: Job 19:25; 42:5
Chase, pp. 262-263

ACTIVITIES: At the beginning of this lesson, ask each student to return a 3"x5" card on which is printed his name and the individual contribution he will make- these may be reports of books, written or oral, readings from the Bible or other literary sources related to Job, sharing of pertinent pictures, dramatic recitations or presentations.

Recommend that students memorize some verses of personal choice from reading the Book of Job.

Write some verses from Job on the board, ask the class to consider them and then conduct a discussion of their meaning for Job, the man of ancient days, and then for modern man, especially in relation to suffering and evil.

Encourage students to present reasons for claiming that the Book of Job is pessimistic or optimistic. Is Job a tragic figure? Is he a triumphant figure? Is a happy ending a necessary part of Job's story? Is not Job triumphant, in part, because at last he recognizes that being really alive to God and God's universe is the real answer to many of his questions.

Compare to Edna St. Vincent Millay's "Renascence," or "God's World."

UNIT EIGHT

PROPHETIC LITERATURE OF THE BIBLE

TEXTS:

The Bible: Kings James Version, and other translations
Hebrew Scriptures: An Introduction to the Literature and Religious Ideas, Sandmel
The Bible and The Common Reader, Mary Ellen Chase
The Bible As Literature, Buckner B. Trawick
The Bible Reader
Prophets, Abraham Heschel
Bible Handbook, H. H. Halley

OBJECTIVES:

To understand the different facets of prophecy and the different approaches to the study of this type of writing

To learn that the prophetic writing is prevalent in both the Old Testament and the New Testament

LESSON ONE: Introduction to Prophetic Writing

GOAL: To acquire background information that will make reading prophetic literature of the Bible more meaningful

READINGS:
Sandmel's Hebrew Scriptures
Chase, Chapter 7
The Bible Handbook, Halley
The Bible Reader
Prophets, Heschel

There are many differing viewpoints concerning prophecy in the Bible and Hebrew Scriptures, even among scholars. Jews, of course, do not hold to the belief held by most Christians that not only the birth of Jesus but all that followed after his death and resurrection, in addition to many events which are still in the future, were prophesied by the Old Testament prophets.

Nearly all scholars, however, agree that about the eighth century B.C. there appeared a group of great spiritual giants who saw divine visions, began their messages with "Thus saith the Lord," spoke in poetic words, pronounced judgments, revealed new things about the nature of God, and were recognized by their times as Spokesmen for God. Their lives and words were put into writing and passed on to future generations in books bearing their names. The greatest of these were Isaiah, Jeremiah, Amos, Hosea, Micah, Ezekiel, and an unknown prophet of the Exile, sometimes designated as II Isaiah. They were never popular, and were for the most part put to death for their efforts.

Because prophecy was organized, it can be said to have been an institution in Israel, along with the Priesthood and Kingship. Hebrew history has been called a history of prophecy. For the Christian the prophets of Hebrew Scripture point to the New Testament and help him to understand better the New Testament and the life and teachings of Jesus.

In the King James Version sixteen of the thirty-nine books have to do with the writings of the prophets. Other versions such as the Tanak (Sandmel) and commentaries should be consulted to give understanding to the Jewish feeling about prophecy. In the days of the prophets it should be remembered, their first responsibility was to be "forthtellers" rather than "foretellers."

ACTIVITIES: Lead a discussion and lecture on each of the following facets of prophecy:

Prophecy as an institution in Israel

The place of prophecy in the Old Testament

The relevance of the prophet's message

The reason for studying prophecy

Characteristics and elements of prophecy

Prophets as individuals

Types of prophetic messages

LESSON TWO: The Stages of Prophecy

GOAL: To trace the stages of prophecy according to several viewpoints

READINGS:
The Bible, several versions
Prophets, Heschel
Hebrew Scriptures, Sandmel
The Bible Handbook
The Bible and the Common Reader, Chapter 7

ACTIVITIES: Explain the five stages of prophecy as given in The Bible and The Common Reader:

The 'Professional' or 'Paid' Prophets:(There is a great gulf between these and a later school.) (Note: The Witch of Endor was a medium, not a prophet.)

Moses Balaam Deborah

The 'speaking' or pre-literary Prophets:

Elijah and Elisha (the forerunners of the true prophets of Israel)

The 'Supreme Stage' of prophecy:

Amos Ezekiel Hosea Isaiah Micah Jeremiah

The Post-Exilic Prophets:

Major: Second Isaiah and Third Isaiah (?)

Minor: Joel Haggai Malachi (etc.)

Give several viewpoints about the prophets, major and minor, and the styles of their development. Explain why the prophets were called 'major' and 'minor'.

LESSON THREE: Amos, Hosea, Micah, Jeremiah, Isaiah

GOAL: To identify the characteristics of prophecy as seen in selected readings from the Old Testament and Hebrew Scriptures

READINGS: The Bible, selected readings from several versions, selections as given
Tanek, Sandmel
Chase, Chapter 7 (Students should read this chapter for entire unit; Chapter 9)
The Bible Reader
Prophets, Heschel (Amos, Hosea, Micah, Ezekiel
Halley: Amos, Hosea, Micah, Ezekiel

ACTIVITIES: Begin the discussion and class reading of the prophets. Bring in references to modern music, sayings, etc.

AMOS The first of the literary prophets was a herdsman from Tekoa which was located on the edge of the Judean Wilderness. Although he lived in the Southern Kingdom, Amos felt 'called' by God to preach to the Northern Kingdom of Israel. His centers of action were Samaria and Bethel which were filled with moral corruption and idolatry. Amos' emphasis lay on social justice. He was the first of the prophets to say that God belongs to the whole world and that he punishes all nations for their sins. He was a powerful influence and inspiration to the other prophets. He was the first to warn Israel that being 'The Chosen' of God did not warrant special favors from Him if she did not obey Him. He was the first, too, to promise that a remnant would live to carry on the Nation of Israel and be worthy of redemption.

Show the filmstrip "Amos, God's Angry Man" and ask these questions for discussion:

List modern parallels to the 'disobedience to God' which were characteristics of the national life of the Hebrews at the time of Amos.

Discuss the relationship between inalienable rights, human justice, and the universal rule of God.

Read Amos 2:6-16; 3:11; 4:1-3; 7, 8; 9:13-15

HOSEA

Hosea, the son of Beeri of Israel, was profoundly influenced by Amos. He lived and taught during the forty years before the fall of the Northern Kingdom, probably during the short reigns of the last kings of Israel. Hosea realized that injustice and immorality were threatening the collapse of society. He followed up what Amos had already said, but was a more loving and compassionate man.

Because of an unfortunate marriage (his wife Gomer was a prostitute) Hosea likened God's relationship to Israel to that of his own relationship to Gomer. He loved her enough to take her back always with love and forgiveness. Many of the prophets (Isaiah, Jeremiah, and Ezekiel) also used the analogy of the marriage relationship to God's relations with Israel. Hosea, however, warned against empty religiosity and ritualism.

Hosea, Chapter 11:1-9 is read in synagogues on the first Sabbath of the Jewish New Year, between Rosh Hoshanah and Yom Kippur.

Christians see in this Old Testament book the spirit of Jesus' teachings on love and mercy.

Show the Cathedral filmstrip: "Hosea, Prophet of God's Love."

MICAH

Micah, a younger contemporary of Hosea and Isaiah, was a native of Morestheft, in Northern Philistia, about twenty miles southwest of Jerusalem. He prophesied in Judea during the reigns of Jothan, Ahaz, and Hezekiah, about 740 to 693 BC. He was a peasant, a farmer more than likely. He was shocked at the corruption and inequality of the classes and warned the leaders that a society filled with such things could not last. Like Hosea, Micah said that God would not utterly abandon his people, and that at the end there would be a spared remnant. His plea for true religion is echoed by James 1:27; James 6:6-8

Read the whole book of Micah, then call attention to Chapter 5, the vision of a ruler from the tribe of Bethlehem who would usher in peace. Christians attribute Micah's words to Jesus; cf. Matthew 2:6; John 7:42; refer also to Tennyson's "Locksley Hall."

Read chapters 6 and 7, an analogy of a great lawsuit - The Lord is the Plaintiff and Israel is the Defendant.

Show the filmstrip (Cathedral) "Micah - Prophet of the Common Man," and discuss the following:

How does Micah 6:8 illustrate Man's growing idea of God as found in the Hebrew scriptures?

How is the Book of Micah a religious defense for the common man?

JEREMIAH

Jeremiah, the son of Hilkiah in the land of Benjamin, was one of the major prophets of Israel. He dictated prophecies and Baruch wrote them down. (36:1-8, 32) Jeremiah's ministry as prophet lasted over forty years from 625 B. C. shortly before Josiah became king, to the time of the capture of Jerusalem in 586 B.C., just a century after the prophet Isaiah. Jeremiah was an unpopular figure, he was mocked, plotted against and finally forced into exile in Egypt much against his will. He was no pessimist. He was essentially a warrior for God, as well as a ' watchman and a witness.' He sought to sustain his people during this period of awful upheaval, trying to prevent backsliding in religious practice and behavior, a useless effort. He warned that captivity was inevitable and tried to get the king to surrender Jerusalem to Nebuchadnezzar in order that the city might be saved.

Tradition says that Jeremiah was stoned to death by Egyptian refugees.

The Hebrew book of Jeremiah is different from the Greek translation, the Septuagint. With the discovery of the Dead Sea Scrolls scholars thought that they would solve the riddle as to which was actually correct, but they have become more bewildered than before, for one scroll followed the Greek text and one the Masoretic Hebrew text.

Read selections from Jeremiah to demonstrate his teachings, his revelation of his personal feelings, his great compassion for his people, and his warnings of doom:

Jer. 2:1-13, 18-19; 3:20; 4:1-4; 5:28; 5:1-3; 5:20-31; 6:13-15; 8:22 (cf. to the spiritual 'There is a Balm in Gilead') 20:1-9; 20:14; 29:1, 4-14; Chapters 30-31 - The New Covenant

ISAIAH

Isaiah is almost universally held by Jews and Christians to be the greatest of the prophets, but for different reasons. To the Jews, Isaiah is second only to Moses in greatness. To the Christian he is the 'Messianic' prophet and the Evangelical prophet, because he gives the fullest exposition of the Gospel of Jesus Christ to be found anywhere outside of the New Testament.

Isaiah seems to have come from a wealthy, perhaps even a royal Jerusalem family, and his prophetic ministry was directed almost entirely to the city of Jerusalem. He warned his people and denounced them for their idolatrous practices. He was hated and opposed by King Ahaz, respected by Hezekiah, and tradition says he was put to death by Hezekiah's brutal and wicked son Manasseh about 680 BC.

The Book of Isaiah consists of 66 chapters, which may be divided into three parts:

Chapters 1-39: Historical problems between 740-701 BC

Chapters 40:55: The time of Judah in Captivity 587-538 B. C.

Chapters 56-66: Situation of the Exiles who returned from captivity to Jerusalem

As recently as April 1, 1970, a scholar, Yehuda Padday, claimed that a computer has proved conclusively that there were two Isaiahs, probably living 200 years apart, the second being a contemporary of King Cyrus (530 BC) and who could have witnessed the rebuilding of the Temple.

The first Isaiah, as a prophet, is remembered best in Jewish tradition for his declarations of consolation in which he promised the restoration of Jerusalem, the subduing of Israel's enemies, and the re-establishment of God's Covenant with them forever.

Show the two Cathedral filmstrips:"The Vision of Isaiah"and "Isaiah, Statesman for God."

Discuss these questions:

> Was Isaiah more effective through his 'dramatic portrayals' than the prophets who spoke in anger or in humility? Which method impresses you most? Why?
>
> Isaiah spoke of needed reforms. Discuss current problems which you think Isaiah might cry out against.

Use the readings below to illustrate Isaiah's 'great oratory of poetic magnificance':

Isaiah	2:1-5	The first of the Messianic Visions - A time of peace on earth.
	5:1-9	11-13, 15-16, 20-30 to illustrate Amos' influence on Isaiah cf. Song of Solomon; Ezekiel 17:3-10 - The Parable of the Vine

Isaiah	6:1-13	Isaiah's Call
	7:1-19	The Messianic Prophecy Verse 14 is used by Roman Catholics in the Mass of the Blessed Virgin on Saturdays in Advent
	9:2-7	Again, an allusion to the birth of Jesus and the peace of the Messianic Era; cf. "The Messiah," by Handel. The climactic lines are verses 6 and 7. Hebrews understood Isaiah 9:25 as an expression of joy of the people with the fall of Assyria. Verses 6 and 7 thus are an expression of the Hebrew hope for a reunion of the divided kingdom under King Hezekiah.
	11:1-9 and 12	Poetic description of the Messianic Age. (11:2 is the source of the Christian tradition of "The Seven Gifts of the Holy Spirit.")
	40-55	Introduce Second Isaiah, Great Poet of the Exile
	40:1-31	Messianic passage to the Christian End of Exile to the Jews
	41:8-13 42:1-9 49:1-6	Passages with reference to the sacrificial ministry of Jesus Jewish belief is that the Hebrew nation is personified in these "servant psalms."
	45:7	See The Bible Reader, p. 441, for Jewish interpretation and clarification.

Isaiah	52:1-2 Another Messianic Passage
	52:7-10
	52:13-15
	53:1-12 The Suffering Servant
	55:1-13 Seeking the Lord While He May Be Found
	59:1-4 God's Covenant with Israel
	60:1-7 A Poem on the Glory of Jerusalem
	61:1-9 A people whom the Lord has Blessed
	62:1-4
	62:31-32
	65:17-25 An Apocalyptic Vision
	66:1-2
	66:22-23

LESSON FOUR: Ezekiel, Daniel, Joel and the 'Lesser Prophets'

GOAL: To see that these 'lesser prophets' though not as important as the major prophets, were an important part of Israel's history and development as a nation and a people

READINGS:
The Bible - several versions
The Bible Reader, pp. 492-510; 520-523; 530-534; 555-576
Prophets, Heschel
See other resources in Bibliography

ACTIVITIES:
After reading references given above in The Bible Reader, discuss the importance of these 'so-called' lesser prophets.

Review the term *apocalyptic* as it pertains to Daniel 7-12, portions of Joel, and parts of Ezekiel.

Call attention to the Vision of the Golden Lamp, Zechariah 4:1-6, which led to the Menorah, the seven-branched candlestick symbolizing the restored Jewish state and a symbol of Judaism today.

LESSON FIVE: Revelation

GOALS:

To understand the meaning of the term "apocalyptic literature."

To appreciate the picturesque language and the graphic grandeur of The Revelation

To learn that The Revelation is regarded by many Christian scholars and churches as fulfilled and unfulfilled prophecy

READINGS:

Selected Readings in Revelation
Matthew 24; Mark 13; Luke 21
Chase, pp. 368-377
Halley, pp. 694-740

The Revelation is also called The Apocalypse which means (Greek) unfolding, revealing, or revelation.

This is a confusing book to many with its symbolic use of numbers and figurative language. The consensus is that this is a collection of visions concerning God's justice and mercy in His Kingdom which is to come. A major theme deals with the victorious arrival of that Kingdom and the assurance of this fact to the Lord's followers.

Authorship is ascribed to the Apostle John while he was still in Exile on the island of Patmos about 81-86 A. D.

Revelation has imspired many works of art, including The Hallelujah Chorus from "The Messiah" by Handel; Holman Hunt's famous painting of Christ knocking at the door which has no handle or knob; El Greco's painting of The Seven Seals (in the Metropolitan Museum in New York); and the novel (and film) The Four Horsemen of the Apocalypse, by Ibanez.

ACTIVITIES: Compare Matthew 24, Mark 13 and Luke 21 to The Revelation as apocalyptic material.

Suggest the following readings from Revelation, which contain vivid and picturesque language:

The Revelation	3:5	The Book of Life
	3:12	A New Name (Relate this to changes of name through the Bible, e.g., Abram to Abraham, Jacob to Israel, Saul to Paul, etc.
	4:	The Four Creatures
	5:and 6:	The Seven Seals (Show a copy of El Grego's painting.) Relate the symbols and numbers to Hebrew scriptures studied previously.
	6:	The Four Horsemen of the Apocalypse
	16:	The Battle of Armageddon (cf. Leon Uris' novel Armageddon)
	20:1-10	Satan's Final Doom
	20:9-27 20:11-15	The Final Judgment
	22:	The Tree of Life

Relate the visions above to the belief that each could be fulfillment of prophecies contained in Isaiah 65:17; 66:22 and Romans 8:19-21.

Compare the tree in the Garden of Eden and the river flowing from the Garden of Eden to those in The Revelation - the Tree of Life, the River and the City.

Encourage talented and creative students to create a work of original art or poetry using one of these visions.

Discuss the contemporary understanding and connotation of the word "prophecy." Relate to such contemporary figures as Jeanne Dixon, Taylor Caldwell, and Edgar Cayce.

Ask students to differentiate between the true Biblical idea of prophecy and the popular modern concept of the word today.

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Caedmon, 461 Eighth Avenue, New York, New York:

1. "The Book of Job" (TC 1076)
   Herbert Marshall and Cast

2. "Ecclesiastes" (TC 1070)
   James Mason

Decca, 445 Park Avenue, New York, New York:

1. Charles Laughton (Reading from the Bible) DL 8031

   "Garden of Eden"
   "The Fiery Furnace"
   "Noah's Ark"
   "David and Goliath"

2. "God's Trombones" (And other spirituals)
   Fred Waring

Spoken Arts (776), New Rochelle N. Y.:

"The Psalms" (In Hebrew and English)
Read by Morris Carnovsky

Vanguard Press, Inc., 424 Madison Avenue, New York, N. Y. 10017:

1. Charlton Heston Reads from "The Life of Christ"

2. Charlton Heston Reads "In the Beginning"

RECORDS AND TAPES

American Bible Society, Washington Building, 1435 G. Street, N. W., Washington, D. C. 20005:

"Today's English Version New Testament"
15 records, 16-2/3 RPM, 45¢ per record, $6.75 complete

"Today's English Version Old Testament" (Proverbs, Ecclesiastes, Song of Solomon)

TAPES:

EMC Corporation, 180 E. Sixth Street, St. Paul, Minn., "The Bible As Literature Series":

1. "The Creation, Adam and Eve"
   "The Story of Noah"

2. "Joseph Sold Into Bondage"
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   "Daniel Interprets Nebuchadnezzar's Dream"
   "The Handwriting on the Wall"

8. "The Story of Esther, Part I"
   "The Story of Esther, Part II"

FILMS

American Baptist Films, Valley Forge, Pa., 19481:

"Parable", 23 minutes (an allegory or parable)
Rental: color, $15.00

Consultant General of Israel, Atlanta, Ga., 30308:

"Wilderness of Zin" (The Negev)
Rental: $2.50 plus insurance

Methodist Publishing House, Nashville, Tenn.:

"The Prodigal Son"
16 mm; 15 min.; black and white
Rental $5.00

"Queen Esther"
16 mm.; 50 min., black and white
Rental: $17.00

Cathedral Films, Burbank, California:

"Frontiersman of Faith"

FILM STRIPS

Alexark and Norism, Inc., Producer and Distributors of Audio Visual Aids, 156 No. Arden Blvd., Los Angeles 4, Calif. (Write for catalogue for many non-religious films)

Moody Filmstrips, 12,000 E. Washington Blvd., Whittier, Calif.90606

"The Four Gospels"
$6.00 per record

"Between the Testaments"
$6.00 per record

"Jonah and the Big Fish"
$6.00 per record

Cathedral Filmstrips, 2921 W. Alameda Ave., Burbank, Calif., 91505:

"Marriage at Cana" (SJ-479)
$7.50 per record

"The Raising of Lazarus"
$7.50 per record

"Amos, God's Angry Man"

"Hosea, Prophet of God's Love"

"Micah, Prophet of the Common Man"

"Frontiersmen of Faith"

"Isaiah, Statesman for God"

"The Vision of Isaiah"

(See catalogue for others on Paul, symbols of the Old Testament, New Testament, etc.)

Family Filmstrips, 5823 Santa Monica Blvd., Hollywood, Calif. 90038:

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"Shepherd Life in Palestine"
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"Nomad Life of the Hebrews" (82A)
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Complete kit of four filmstrips with two 33 rpm records and leader's guides, $29.70

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Visual Products, 3M Company , Box 3100, St. Paul, Minn. 55101:

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